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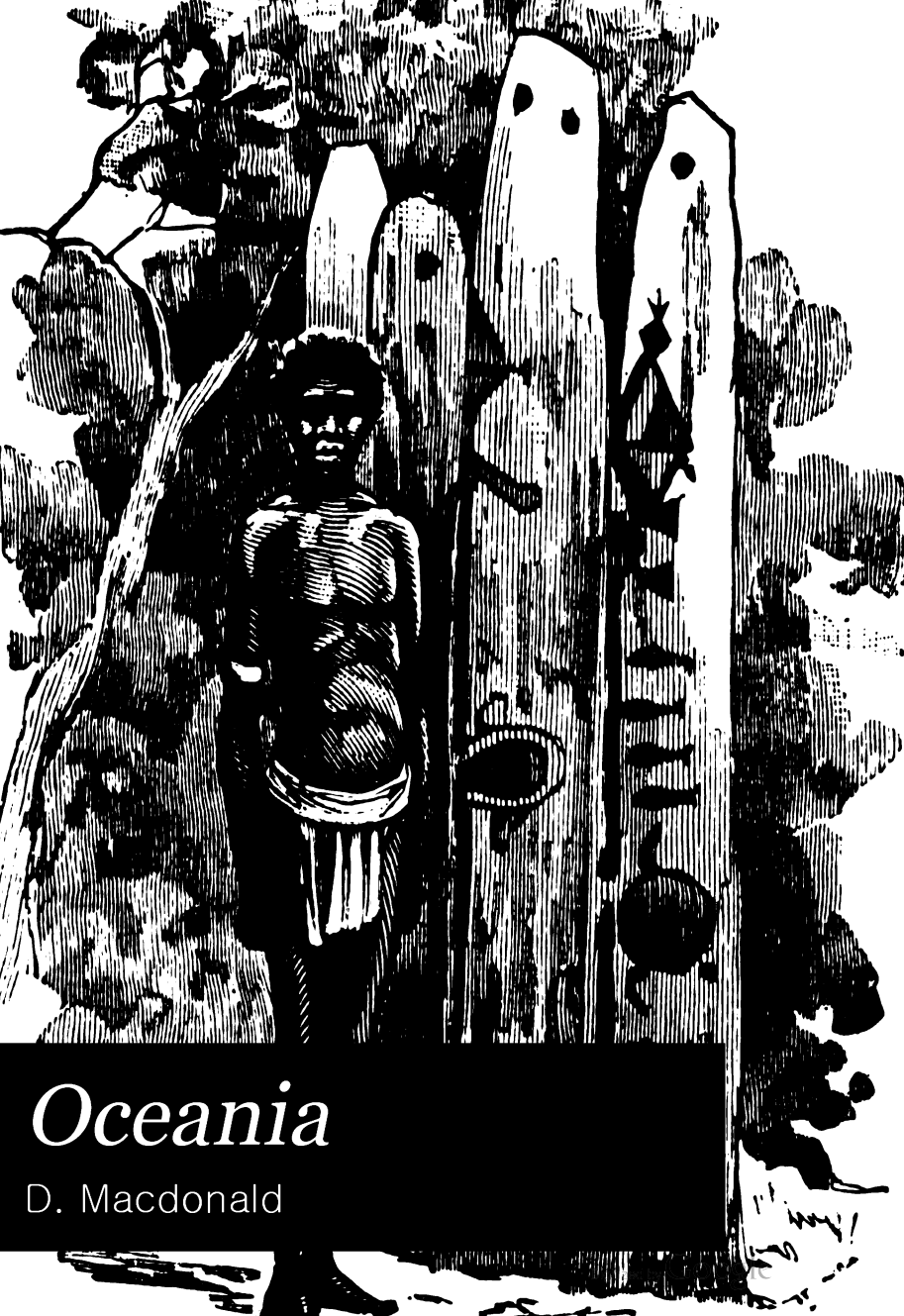
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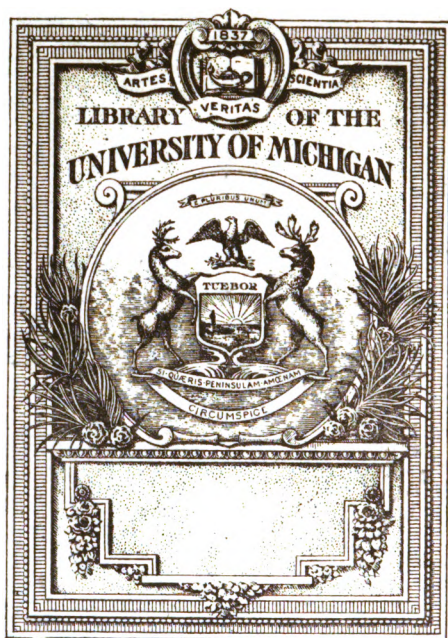
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# *Oceania*

D. Macdonald



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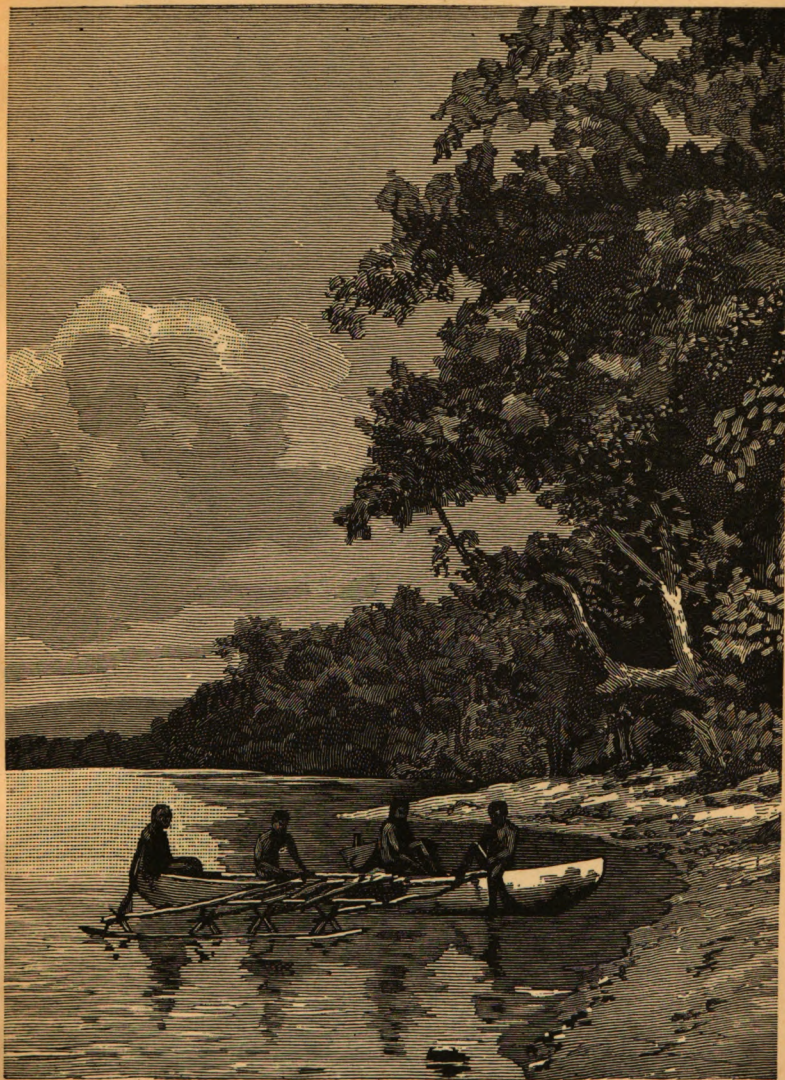




**O C E A N I A :**  
**LINGUISTIC AND ANTHROPOLOGICAL.**







SCENE IN HAVANNAH HARBOUR.  
From a photograph by DR. CROSS, H.M.S. "*Diamond*."



# OCEANIA:

LINGUISTIC AND ANTHROPOLOGICAL.



BY

THE REV. D. <sup>mill</sup>MACDONALD,

HAVANNAH HARBOUR, NEW HEBRIDES.

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*With Seven Illustrations and a Comparative Table  
of Alphabetic Characters.*

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MELBOURNE: M. L. HUTCHINSON.

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70

DEDICATION.

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I DEDICATE THIS WORK TO  
CHRISTIAN MISSIONS.

D. MACDONALD.

*13th March, 1889.*

Macdonald 11 22 31

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# OCEANIA.

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## CHAPTER I.

### INTRODUCTORY.

THE island world of Oceania may be roughly described as lying in the vast ocean spaces that stretch between Africa, Australia, America, and Asia, extending from Madagascar to Easter Island—from Sumatra, through New Guinea, to the New Hebrides, and from New Zealand to the Sandwich Islands. The aboriginal inhabitants of this island world, who are numbered by tens of millions, all, with possible trifling exceptions, speak dialects or languages which belong to one stock, and constitute the well-known Malayo-Polynesian or Oceanic linguistic family. But while homogeneous as to language, and substantially also as to religion, manners, and customs, they vary considerably as to physique—in some places presenting a Negroid, in others a Mongoloid aspect. The Negroid Oceanians, however, are not Negroes, nor the Mongoloid Oceanians Mongols: they are modifications of the Oceanic race, caused by its intermixture with or absorption of African Negroes on the one hand and Asiatic Mongols on the other. Both the Negro and

the Mongol, in passing into the Oceanic race, left his language behind, which disappeared, while printing in durable characters his racial physique, the only remaining record of the transaction. But the Oceanic race thus had the organs of speech to some extent modified, and the language was therefore no longer spoken with the same purity of sound as before. The change in the physique of the race carried with it a change in the phonesis or physique of the language.

The Negro element in the Oceanic race had been introduced earlier than the Mongol: it is more universally diffused, occurring in Madagascar, Malaysia, and the Pacific; and in those islands in Malaysia where both the Negroid and Mongoloid Oceanians are found, the former are regarded as the more aboriginal or ancient, and dwell in the inland parts, while the latter prevail upon the coasts; and the Mongoloid element decreases in quantity, generally speaking, in proportion to the distance into Oceania from the south-eastern extremity of Asia, as well as to that from the coast into the interior of the larger islands. The Oceanians are physically considered a mixed race. Even in the same small village, in an island, great variety may often be observed in the hair, colour, and features of the inhabitants. The race varieties are not separated by definite and fixed lines, but shade off imperceptibly the one into the other. "The Malay races," says De Quatrefages, "are the result of the amalgamation, in different proportions, of whites,

yellow, and black." "I believe," says Wallace, "that the brown and the black, the Papuan, the natives of Gilolo and Ceram, the Fijian, the inhabitants of the Sandwich Islands and those of New Zealand, are all varying forms of one great Oceanic or Polynesian race." Without entering into the uninviting task of enumerating the endless diversities of opinion, or rather conjectures, as to the race-varieties of Oceania, it may suffice to say that the view here taken is that the Oceanic race, or the race speaking Oceanic or Malayo-Polynesian, originally came into Oceania from Arabia or neighbourhood, on the one hand proceeding along the east coast of Africa to Madagascar, on the other along the southern coast of Asia to Malaysia; that it was a mixed race even before leaving Arabia, and more or less Negroid, and that it became still more mixed after its settlement in Malaysia through physical contact with the neighbouring Asiatic Mongols and other neighbouring Asiatics. In speaking of the varying forms of the Oceanic race, it does not seem necessary here to say more. Everyone will understand that the crosses have been innumerable, and that there is no end to the variety of shades of difference that have been, or that may be, produced, and that the islands and islets afford homes, with the ocean and savage customs preserving them as a wall from outside influences, for the perpetuation of the produced varieties. In Oceania the race has, in the course of untold ages and unparalleled migrations from island to island, over inhospitable seas, assumed varying

forms, the three fundamental elements being the white, the black, and the yellow; and the Oceanic mother tongue has become broken up into innumerable dialects. But the physical form of the race has varied more rapidly and radically than the language type. Without any help from the study of the race forms, or varieties, we can ascertain and prove scientifically—and it has been ascertained and proved scientifically—that the vast multitude of dialects of Oceania belong to one stock, or are sprung from one ancient mother tongue. See for the proof of this F. Muller's *Grundriss der Sprachwissenschaft*, Wien, 1882 (and cf. his *Reise der Fregatte Novara*, Wien, 1867). On the other hand, to the study of the race-varieties, it is absolutely necessary to duly take into consideration the linguistic facts that have been scientifically established. It is the not doing this, for instance, that made it possible for the distinguished naturalist Wallace to assert the radical difference as to race between the Malays and the Pacific Islanders, who are homogeneous as to language, and the radical identity as to race of the Malays and Mongols, who have, as to language, nothing in common. Even apart from linguistic facts, however, these opinions of Wallace as to Oceanic race questions have not commended themselves to general acceptance. It could easily be shown that, apart from language, there is a closer affinity of race between the Malay and the Papuan than between the Malay and the Mongol; for instance, the description which Wallace himself gives of the Malay

character and manners (*My. Archip.*, pp. 584-5) applies in every particular to the Papuan of the New Hebrides; but when the linguistic facts are taken into consideration the evidence is irresistible that the Malay and Papuan are simply varying forms of the one Oceanic race, and that the Malay is not Mongol, but *partly* Mongoloid, as the Papuan is not Negro, but Negroid (hence sometimes called Oriental Negro, Negrillo, &c.—names that should be disused).

F. Muller, in the works cited, which are the best or standard works on the Oceanic languages, has duly acknowledged the labours of the renowned scholars and investigators who preceded him, and made his works possible, as the great work of Wm. von Humboldt, *Über die Kawi Sprache*, and that of H. C. von der Gabelentz, *Die Melanesischen Sprachen nach ihrem Grammatischen Bau und ihrer Verwandtschaft unter sich und mit den Malaiisch-Polynesischen Sprachen*. It is only recently that the Papuan languages of the Western Pacific have become thoroughly known. In the old days, when they were little known, the opinion was commonly held that they were different among themselves, or belonging to different stocks, as well as radically different from the better known Oceanic. Crawford made himself an exponent of these crude notions. They, however, have vanished before the light of advancing knowledge, though there are still, it seems, some people who cling to them, among others A. H. Keane, Professor of Hindustani, University College, London, a man of whom,



from his position, we might expect better things. The obscurity which has been dispelled from the Papuan groups of the Western Pacific still remains upon the more inaccessible or less known parts of New Guinea. But the Motu language of New Guinea, of which the Rev. Mr. Lawes has recently published a grammar and dictionary, certainly belongs to the Oceanic family. Nothing that may be discovered in New Guinea, or any other part of Oceania, hereafter, can alter the fact that the vast body of the Oceanic race, in its varying physical forms, speak dialects or languages of the one Oceanic or Malayo-Polynesian family. Possibly, at a very ancient period, the Oceanic race occupied Ceylon and the Maldives, and that both the race and their language were swept out of these places by eruption of the swarming hordes of the Asiatic neighbourhood, and it is possible that unimportant places may yet be found in Central Oceania as to which it shall be ascertained that a somewhat similar process has taken place.

The Oceanic has been described by F. Muller, who calls it the Malayo-Polynesian, as divided into four great branches or groups:—1. The Tagalan, of which the Malagasy is a type, comprising the Tagala, Bisaya, Formosa, Marianne, &c. 2. The Malayan, of which the Malay is a type, comprising the Malay, Javanese, Battak, Bugis, Dayak, &c. 3. The Papuan (called by Muller Melanesian), of which the Efatese is a type, comprising the Fiji, Aneityum, Tanna, Eromanga, Efatese, Mallicolo, Baladea, Gaudalcanar, &c.; and,

4. The **Maori-Hawaiian** (called by Muller the **Polynesian**, by others the **Sawaiori**), of which the **Samoa**n is a type, comprising the **Samoa**n, **Tonga**n, **Hawaiian**, **Maori**, &c. It is likely enough that, as knowledge advances, a fifth group may have to be added to these. It should be observed that the names, **Malagasy**, **Malay**, **Papuan**, and **Maori-Hawaiian**, used in this connection, are purely linguistic. It is true that the **Papuan** speakers have generally a **Negroid** aspect, but some are light in colour, and have straight hair and features neither **Negroid** nor **Mongoloid**; the **Maori-Hawaiian** speakers in some cases, but not generally, have a **Negroid** aspect. Among the speakers of the dialects called **Tagalan** and **Malay**, some present a **Mongoloid**, some a **Negroid** aspect, and some neither: the names do not denote that there is any race variety corresponding to each group of dialects. And even linguistically this division of the **Oceanic** dialects into four groups must be taken only for what it is worth. The original mother tongue was not divided into four secondary mother tongues, of which these four groups are the respective descendants. But all the dialects have equally sprung from the same source, and have become what they are in the natural course of dialectic variation among peoples who have gradually been becoming separated and isolated from each other, and sinking in the outlying islands into deeper and deeper savagery. In **Madagascar** and **Malaysia** the dialects are not so numerous in proportion to the population, and they are not so poor in

vocabulary, grammar, and phonesis as those in the Pacific. The Malay is poorer in grammar, or more analytic, than the Malagasy, because the Malays have been constantly in greater contact with foreign peoples by trade and otherwise, and such contact accelerates the analytic process. That process has been in constant operation in Oceania from the time when it was spoken as the mother tongue by the first fathers of the Oceanians in their original home or mother-land down to the present day, when we find it in numberless dialects spoken by their descendants scattered over the vast ocean-world, and without historical records, some of them completely isolated from all outside influences, and lapsed into cannibalism and savagery—some of them, as in Java, in close contact with Asia, and exhibiting in their architectural ruins and in their legends the proofs of large intercourse with India, and in the structure of their bodies the proofs of physical intermixture with the Mongols of South-Eastern Asia. To accurately measure the time that has elapsed since the first migration of the Oceanic fathers from Arabia by years is, in the absence of historical records, not possible. But there is every reason to believe that it is not less than three thousand, and there is no reason to believe that it is more than four thousand years. We may, therefore, conjecture that the Oceanic fathers from Arabia or neighbourhood immigrated into Oceania nearly 4,000 years ago, carrying their speech—the mother tongue of the Oceanic—

with them. As they became separated and scattered their dialects multiplied; and while the analytic process prevailed universally, the pronunciation and grammar becoming simplified and the grammar gradually giving place to syntactical equivalents, it naturally went forward more rapidly in some dialects than in others. The Malagasy is actually found now (and the Tagala) not so analytic as the Malay; the former, favourably situated, has been like a house sheltered from storms and subject only to gradual decay, the latter, from its position, close to Indo-China, like a house exposed to storms. The Pacific islanders are the outcasts of the Oceanic race. Their dialects are as far advanced analytically as the Malayan, and, in some cases, further. The Maori-Hawaiian speakers are commonly supposed to have come into the Pacific from Malaysia about, or shortly after, the beginning of the Christian era, and settled first in Samoa and Tonga, thence migrating to Tahiti and the Sandwich Islands, and to Raratonga and New Zealand; and, in the present century, in drifting canoes, to the New Hebrides, where small communities of them are found in the islands of Fotuna, Aniwa, Meli and Fila, and Mai. The last such canoe came to Mai about thirty or forty years ago with a large number of people on board, who had a musket, and who were all killed except one or two. A piece of that canoe is in my possession. It was a superior vessel, and had drifted, with its living freight, across 1,500 miles of ocean. The Maori-Hawaiian speakers of the New

Hebrides, while they have retained their speech unchanged, or only changed in pronunciation, have changed remarkably in physique, some of them presenting the aspect of the Negroid Oceanian. The causes of that change are patent. The Papuan speakers of the Pacific have come from Malaysia, which they left earlier than the Maori-Hawaiian speakers, and gradually into the Western Pacific by way of the continuous chain of islands that extends from New Guinea to the New Hebrides and Fiji. The Papuan dialects are more numerous and diversified than the Maori-Hawaiian (Ma.-Ha.) The Ma.-Ha. speakers are comparatively few.

The Malagasy (Mg.) has retained more of the grammatical forms or formative processes of the ancient mother tongue than the Malay or the Pacific dialects. As to the almost complete substitution of syntactical for grammatical processes, it is on the same level with them. It is only in this sense that the Mg. represents more perfectly the common mother tongue. The Malay has the most extensive vocabulary, and the largest number of introduced words, among which are a considerable number of Sanscrit and Arabic words, the latter due to the Mahommedan Arabs, and more recently introduced than the former. The Sanscrit and Mod. Arabic words in the Mg. are exceedingly few, especially the former (if there are any at all of them). No Mod. Arabic words have been found in the Pacific, and whether there are any Sanscrit words there is an interesting point that yet

awaits investigation. Probably a few may be found, but very few. Of some of the words in the Malay which are commonly said to be Sanscrit it is doubtful whether they are Sanscrit or Oceanic. The Ma.-Ha. speakers have more civilization and a larger vocabulary than the Papuan speakers. Among the latter the Fijian superiority in civilization is probably due to intermixture with the neighbouring Ma.-Hawaiians. In the matter of pronunciation, the Ma.-Ha. dialects have departed furthest from the original tongue by phonetic decay or simplification. The dialects of Madagascar on the one hand, and of the Pacific on the other, have a more archaic aspect, or are more purely Oceanic than the Malay. That all the dialects of Oceanic are sprung from one inflectional mother tongue, as are all the modern dialects of Indo-European, or as are all the modern dialects of Semitic, is manifest from the substantial identity of their structure, material, phonesis, and syntax; they have the same inflectional or formative particles (prefix, infix, and suffix) and reduplications, the same syntactical particles (demonstratives, prepositions, and conjunctions), the same words denoting the principal objects of external nature, the members of the human body, and the operations of the human mind in the sphere of religion, in the sphere of family life, and in the sphere of social life, the same pronouns, numerals, adjectives, and adverbs. The phonetic changes are perfectly natural in the peculiar circumstances (lapse of time, number of dialects, complete isolation, together

with absence of conserving influences of civilized government exercised over vast countries, and of writing, or a standard literary language), looked at from the standpoint of the Semitic philology, and may best and most briefly be described as taking place according to the laws of dialectic variation and phonetic decay, as recognized in the ancient and modern dialects of the Semitic family. It will appear below that in the particulars enumerated in the sentence preceding this, the Oceanic (Oc.) is as certainly related to the Semitic as the various Oc. dialects are to one another—that is; that the Oceanic, the Arabic, Ethiopian, Amharic, Tigre, Assyrian, Syrian, Chaldee, Modern Syrian, Hebrew, and Phœnician are all sprung from one stock or mother tongue, and together constitute one family. It is necessary to bear in mind that this is purely linguistic, and must be treated as such, without help and without hindrance from questions or assertions as to race-varieties or social conditions. It would be inadmissible to argue from the fact that some Oceanians have a Semitic (Se.) physique, that therefore their language is Se., and it would be equally inadmissible to say that because some of them have not a Semitic physique therefore their language is not Se. Everyone knows that community of language is one thing and that of unmixed race another. The Semitic speaking peoples, as a rule, have not been pure but mixed races, from the earliest recorded times. For instance, many Semitic-speaking people now in Arabia and neighbourhood present a

Negroid aspect. And as to social condition, some Se. speaking people now in the same localities are not much, if at all, higher than some of the Oceanians, and Gibbon remarks of some of the ancient Arabs that they were mere savages, and even cannibals, ever on the verge of starvation. Yet we find a writer like Renan, in his *Histoire des Langues Semitiques*, making the following extraordinary statement:—"As to the inferior races . . . of Oceania . . . to imagine a savage race speaking a Semitic or Indo-European language is a contradictory figment to which every person initiated in the laws of comparative philology shall refuse to lend himself." Renan informs us that his valuable though somewhat pretentious work was written "to do for the Semitic languages what M. Bopp has done for the Indo-European," and on a subsequent page he has approvingly written "en fait de langues, dit Guillaume de Humboldt, il faut se garder d'assertions generales," and he must have known that of these two world-renowned masters in comparative philology Humboldt was inclined to think, and Bopp wrote an elaborate essay to prove, the Oceanic Indo-European (*Über die Verwandtschaft der Malayisch-Polynesischen Sprachen mit den Indisch-Europäischen von Franz Bopp, Berlin, 1841*). Max Muller (in Bunsen's *Christianity and Mankind*) has suggested that the linguistic connection is between Oceania and not India, but the Indo-Chinese peninsula, and that Oceanic is Turanian or agglutinative. F. Muller has shown (*Reise der F.*



*Nov.*, pp. 273-8) that both Bopp and Max Muller have totally failed in the attempt to establish, linguistically, the one a connection between Oc. and In.-Europ., the other a connection between Oc. and Turanian. Whitney has given the conclusion of F. Muller and of European science in these words—"From what central point the migrations of the tribes and their dialects took place it is not possible to tell. The family is strictly an insular one" (*Life and G. of Lang.*, London, 1880.)

The world of Oceania lies before us like a vast hieroglyphic record, the deciphering of which will throw light upon the history of the human race and upon the deepest questions of modern thought: the illustrious scholars who have laboured, without success, to find the key to unlock the mysterious record merit our warmest gratitude. Their labours stand not as barriers to the subsequent investigator, resisting progress and forbidding hope; but as lighthouses, shedding, far across trackless waves, light, whose every beam is pregnant at once with friendly warning and noble encouragement.

The view here taken is that the ancient Oceanic mother tongue was a branch of the Semitic family, just as Ethiopic, Himyaritic, Arabic, Hebrew, Syriac, Chaldee, Phœnician, and Assyrian, and that while, like each of these, it had much in common with all the rest of phœnesis, grammar, and vocabulary, it had also, like each of these, something of phœnesis, grammar, and vocabulary peculiar to itself, and that the

modern Oc. dialects are Neo-Semitic, somewhat as are, for instance, Modern Syriac, Amharic, and Tigre. The ancient mother tongue of the Semitic is lost, and we can know it only from its descendants, the Arabic, &c.; the ancient mother tongue of the Oceanic is also lost, and we can know it only from its descendants, the Malagasy, &c. From these descendants we learn that the Oceanic mother tongue had the Semitic stock of triliteral words and of one-syllable formative particles; the Semitic internal vowel inflection, and the inflection of case (construct state), of number (dual and plural endings), and of gender (feminine ending), and of the perfect and imperfect of verbs, and of the verbal nouns (participle and infinitive, or verbal adjectives and verbal substantives), the Semitic article, and Semitic phonesis. In order to prove this we have to duly compare the known Oceanic with the known Semitic dialects; and I shall take, as the most convenient way to do this, four Oceanic dialects, one to represent each of the four great groups into which the family is divided—namely, the Malagasy (Mg.), the Malay (My.), the Efatese (Ef.), and the Samoan (Sam.) for the one side of the comparison, and all known Semitic dialects for the other. The whole family, embracing the dialects of both sides, I shall name the Semitic-Oceanic (Se.-Oc.)

## CHAPTER II.

### THE SE.-OC. ALPHABETIC CHARACTERS, CONSONANTS, AND LETTER CHANGES.

THE Oceanic written alphabetic characters, as seen in varying forms in Sumatra, in the Battak, Korinchi, Rejang, and Lampung; in Java, in the Javanese; in the Celebes, in the Makassar and the Bugis; and in the Philippines, in the Tagala alphabet, are thus spoken of by Humboldt (*Lettre à Mr. Jacques, sur les Alphabets de la Polynésie Asiatique*)—"It is, then, perhaps, more just to say that these (Oceanic) alphabets are of unknown origin, that their prototype must be of a high antiquity, and that it has served for the basis of the Devanagari itself." They are, certainly, derived either directly from the "Phœnician, or more rightly, Babylonian" or indirectly from the same through the earliest written alphabet of India, which itself was derived from the Phœnician (compare on this subject the works of F. Muller, above cited, for his views). So far as I can see, the evidence available, that is, a comparison of the actual written characters, Oceanic, ancient Indian, and Phœnician, is decidedly in favour of the view that the Oceanic characters are directly, and not by way of the Indian

modification, derived from the Phœnician. I am able to refer, in support of this statement, not only to the following comparative table of Oceanic and Phœnician alphabetic characters, but also to the fourth volume of the *Journal of the Anthropological Institute*, in which there is an interesting paper by Mr. J. P. Harrison on "Phœnician Characters from Sumatra," with a plate in which the Sumatran (Rejang) and Phœnician characters are exhibited side by side. Mr. Harrison remarks that "nearly the whole of the letters . . . are identical in form with Phœnician characters, mostly of a pure period," and that "both in Java . . . and Sumatra . . . written traditions, mixed with fable, refer to the arrival of ships in remote times, and at two different epochs, from the Red Sea and the Persian Gulf—in the one case when vessels still coasted round the Bay of Bengal; in the other, in the age of Alexander, who is said to have built a bridge 'in the sea,' which may mean that ships commanded by some of his officers arrived direct from India. Three of his descendants are also said to have become kings of Palembang, &c. The ships would have been manned principally by Phœnician sailors. Stripped of legendary matter, there seems nothing contrary to or inconsistent with history in these traditions." In addition to the forms of the alphabetic characters modernly used by the Oceanians, there are more ancient forms of the same found inscribed on rocks or stones in the Malay Archipelago. While the Oceanic alphabets funda-

mentally are directly Phœnician, slight Indian modifications may have been added to them, especially in Java and immediate neighbourhood, in more recent times. The modern Malays have adopted, instead of the Oc. alphabet, the modern Arabic introduced by the Mahommedan Arabs. The Mg., Ef., and Sam. have been reduced to writing by Europeans, and are written in the Roman character. If the Se. alphabet had been invented (as is not unlikely) before the first peopling of Oceania by the Oceanic fathers, then they probably brought their alphabetic characters with them to the Malay Archipelago; in that case we have in Oceania the only part of the world where the original Se. alphabet has been in use from about the time of its invention to the present day by a Se. speaking people. However this may be, it is quite certain that no living alphabet of the present day is so like to the Phœnician—the great mother alphabet of all the world's alphabets—as the Oceanic.

In the subjoined table the Hebrew characters are given as representing the original stock of Semitic consonants:—

| 1<br>Eng. | 2<br>Heb. | 3<br>Rom. | 4<br>Phœn. | 5<br>Oceanic.              |
|-----------|-----------|-----------|------------|----------------------------|
| A         | א         | a, 'a     | Ⲁ          | ✚ Korinchi                 |
| B         | ב         | b, v      | /          | / Rejang                   |
| G         | ג         | g         | Ⲃ          | Ⲃ Korinchi                 |
| D         | ד         | d         | Ⲅ          | Ⲅ Makassar                 |
| H         | ה         | h         | Ⲇ          | Ⲇ Battak                   |
| W         | ו         | w, u (o)  | Ⲉ          | Ⲉ Bugis, 'Lampung          |
| Z         | ז         | z         | Ⲋ          | Ⲋ Korinchi (j)             |
| (Kh)      | ח         | h         | Ⲍ          | Ⲍ Battak (h), 'Lampung (k) |
| Tt        | ט         | t         | Ⲏ          | Ⲏ Tagala (d, r)            |
| Y         | י         | y, i (e)  | Ⲑ, ⲑ       | Ⲑ, ⲑ Bugis, 'Lampung       |
| K         | כ, ח      | Eth., k   | Ⲓ          | Ⲓ Battak, 'Tagala (g)      |
| L         | ל         | l         | Ⲕ          | Ⲕ Rejang                   |
| M         | מ         | m         | Ⲗ          | Ⲗ Rejang                   |
| S         | ס         | s         | Ⲙ          | Ⲙ Bugis                    |
| N         | נ         | n         | Ⲛ          | Ⲛ Lampung                  |
| (O)       | ע         | '         | Ⲝ          | Ⲝ Battak (vowel i)         |
| P         | פ, פ      | p, f      | Ⲟ          | Ⲟ Bugis                    |
| Ts        | צ, צ      | s         | Ⲡ          | Ⲡ Battak (s)               |
| Q         | ק         | k         | Ⲣ          | Ⲣ Makassar                 |
| R         | ר         | r         | Ⲥ          | Ⲥ Lampung                  |
| Sh        | ש         | sh, s     | ⲧ          | ⲧ Lampung (ch or tsh)      |
| Th, t     | ת         | th, t     | ⲩ          | ⲩ Lampung, 'Tagala         |

In the above table column 3 shows how the original Se. letters are expressed in the Roman characters. In addition it is necessary to give the transliteration of the following peculiar Arabic letters—namely, that connected with **ج**, and pronounced usually as *g* (in *gem*), but dialectically also as *ج* (*g* in *get*), for which I shall use *g* or *j*, that connected with **ث**, *th*, that connected with **ك**, *kh* (like *ch* in Scotch *loch*), that connected with **ق**, *q* (like *th* in *that*), that

connected with **ʕ**, *dh* (like *th* in *this*), that connected with **ʔ**, *th* "pronounced like a strongly-articulated palatal *z*," sometimes as *dh*, that connected with **ʕ**, "a guttural *g*," 'being a kind of guttural *h*, and in some Se. dialects a mere breathing or vowel. Compare the table of Se. alphabets in *Ges. Heb. Dict.* The Arabic letter *dh*, *th*, are usually pronounced by the Malays in Arabic words modernly introduced as *dl*, or *l* (nearly); we shall see below that these and the Se. cognate letters are often represented by *l*, *r*, *dr*, &c., in the most ancient Oc. words.

Powers of the Roman characters. It is to be noted that in Ef. and Sam. books written by the missionaries *g* (in the following sometimes written *ng*) represents the sound of *ng* in the English *sing*; that in Ef. also *b* represents both *b* and *p*; *f* both *f* and *v*; *k* both *k* and *g*; *s* both *s* and *z* (hard *g* and *z* being rarely heard, however); and that *p* when used represents a peculiar sound to be noted below, something like Eng. *pw*. In *Sam.* ' represents a guttural sound between *h* and *k*, and stands often for what is *k* in the cognate dialects. In *Mg.* *o* represents *u*; *y* represents *i* (*y* as in *county*); and *j* represents *dz*.

The Vowels *a*, *e*, *i*, *o*, *u*, have the Italian sounds. "In My. and Javanese *e* and *o* are nothing but modifications of *i* and *u*" (F. Mul.); so in the Tagala dialects. In the Tagala alphabet one character represents both *i* and *e*, and another represents both *u* and *o*. Thus the Oc. mother tongue, like the most ancient Se. dialects, had only the three vowels *a*, *i*, *u*. As in

Arabic so in *My.* and *Ef.*, the vowel *a* is often pronounced as a short *e*. Vowel changes are frequent in Se.-Oc.

The Consonants.—The Se. guttural sounds are found in some Oc. dialects—see, for instance, as to the most peculiar of these, the Arabic “ (*Ghain*), what is said in Dr. Codrington’s work (*The Melanesian Languages*) about “the Melanesian *g*.” But in our four dialects these guttural sounds have usually been softened into a mere breathing (*spiritus lenis*), according to the analytic tendency of the Se. Thus *Ayin*, or ‘, in Assyrian, &c., is usually a mere vowel or weak letter (*ayin* or *ghain* is sometimes represented by *h* or *k* in Oc.), and *h* is either *k*, *h*, or lost altogether. In Amharic ‘, and ‘ (*aleph* and *ayin*) “are both pronounced alike as the Greek *spiritus lenis* (’),” and *h* (Arb. and Heb. *h*), *h* (Arb. and Heb. *h*), and *kh* (Arb. *kh*) “are all pronounced alike, like *h* in horse, and are often exchanged for *aleph* (*a*, or ‘), thus entirely dropping the aspiration” (Isenberg, *Amharic Grammar*; compare Dillmann, *Ethiopic Grammar*).

*Ng* is usually a corruption of *n*, as in Amharic, but sometimes of *m*, and often of *k*.

It is simply impossible to give, in a brief space, an account, with examples, of the changes of consonants that take place in Oc., or in Se.-Oc., occasioned by the formation of words, euphony, phonetic decay, and dialectic variation, and the operation of the analytic tendency, in what Ges. (*Heb. Gr.*) calls “commutation, assimilation, rejection and addition, transposition,”



whether we compare among themselves the Se. dialects, or the Oc. dialects, or the Oc. with the Se. dialects. Yet the changes, whether of consonants or vowels, though they are innumerable, are not such as to destroy the family likeness of the dialects. Everyone knows a human face when he sees it, but no two human faces are exactly alike in every particular. I shall only give here a few notes on this subject, referring the reader for fuller information to the Se. and Oc. grammars, among the latter especially to the general works of F. Muller, while for the Ma.-Ha. may be consulted Hale's *Polynesian Grammar*, and for the Papuan the works of Gabelentz and Codrington above-named. When phonetic changes have been going on for thousands of years we have to take into account, not only the present corrupted phonetic form, and the most ancient and uncorrupted, but also the numerous intermediate forms that have appeared and disappeared in the intervening ages, and, in the absence of ancient literature, without record. This is the law of gradual "transition." In Oceania we have no books of different ages (though we have numberless living dialects, which, by exhibiting the same words in different stages of phonetic decay, answer to some extent this same purpose) such as exist in Europe, connecting the modern Indo-European analytic dialects with the ancient inflectional tongues from which they have descended, and help the student to prove the fact of descent. Supposing there were no literature in Great Britain, and only the vulgar

Anglo-Saxon dialects of the counties of England and Scotland, and no other Teutonic dialect, ancient or modern, in existence, the difficulty of proving these vulgar English and Scotch dialects Indo-European would be much greater than it is, and although phonetic changes take place according to fixed laws it would be difficult to explain all such changes observed in these dialects except in the most general terms, very much as in the Oc. dialects. Why, for instance, should we have "Scots wha hae wi" instead of "Scots who have with," and "â æ oo," instead of "all one wool," 'o,' and 'off,' with 'of,' and 'i' for 'in'?

Hale, speaking of Ma.-Ha., says that no dialect makes any distinction between the sounds of *b* and *p*, *d* and *t*, *g* and *k*, *l* and *r*, or *v* and *w*; and that *l* is frequently sounded like *d*, *t* like *k*. (See above on the Ef. letters *b*, *f*, *t*, *k*.) In Ef. *b* and *f*, when the initial consonant of a verb, are universally interchangeable for euphony, which sometimes is determined by the caprice of the speaker.

Hale gives the following table of letter changes in the Ma.-Ha. dialects:—

| Fakaof. | Sam. | Tong. | Maori. | Rarat. | Mang. | Paum. | Tah. | Ha. | Nuk      |
|---------|------|-------|--------|--------|-------|-------|------|-----|----------|
| f       | f    | f     | w; h   | —      | —     | w     | f, h | h   | f, h     |
| k       | ,    | k     | k      | k      | k     | k     | ,    | ,   | k        |
| l       | l    | l     | r      | r      | r     | r     | r    | l   | r        |
| m       | m    | m     | m      | m      | m     | m     | m    | m   | m        |
| n       | n    | n     | n      | n      | n     | n     | n    | n   | n        |
| ng      | ng   | ng    | ng     | ng     | ng    | ng    | —    | n   | ng, k, n |
| p       | p    | p, b  | p      | p      | p     | p     | p    | p   | p        |
| s       | s    | h     | h      | —      | —     | h     | h    | h   | h        |
| t       | t    | t     | t      | t      | t     | t     | t    | t   | t        |
| v       | v    | v     | w      | v      | v     | v     | v    | w   | v        |

He gives Ha. *t*, but it answers for both *t* and *k*, and the question as to which letter should be used has been settled in favour of *k*. Note in Nukahivan the interchange of *n* (the original letter) through *ng* to *k*. In Ef. *k* and *ng* are very frequently interchanged. A table of this kind is interesting, but applies only to a limited number of Oc. dialects, and to the comparatively recent changes in these. For our purpose we have to go much deeper, taking into consideration all the branches of the Oc. and their phonetic changes from the most ancient times to the present.

*M*, *b*, *f*, and *u*, in Ef., especially when ending a word (or a syllable), are sometimes interchanged, the consonant into the vowel, not *vice versâ*. In the Se. languages *m* is readily changed into *b* or *v*; *m* and *v* are interchangeable in Assyrian. In Himyaritic (Halevy, *Etudes Sabeennes*) the common Se. *mn* (who?) and *mn* (from) are written *bn*, or *vn*, and *m* (from) is written *b*, or *v*, like *b*, or *v* (in). Again *b*, *f*, or *w* readily passes into a mere vowel. See the Se. grammars, e.g., Isenberg (Amh.), who remarks that what in Amharic is *b*, in Tigre is *v*, which is readily changed "into a mere vowel *o* . . . being a mere condensation of that vowel." So *p* (*f*) and *b* (*v*) in Mod. Syr. are often vocalized (Stoddart, *Mod. Syr. Grammar*.) In Hebrew one letter represents both *b* and *v*, and another letter both *p* and *f*. In Arabic the *p* sound, in My. the *f* sound, has been lost.

*k*. In Sam. *k* hardly exists, being represented by ' as aforesaid. This ' and the Oc. *k* generally is often

elided. In Mg. and My. *k* and *h* are sometimes interchanged, and in Mg. often elided. What is *k* in My. and Ef. is often *h* in Mg. as (digging), Ef. *kili*, My. *gali*, Sam. *'eli*, Mg. *hady*. In this example also, what is *l* in the other dialects is *d* in Mg. What is *k* in Eth., &c., is often *h* in Amharic. Heb., Arb., and Eth. *k*, "a strongly-articulated, guttural *k*," is pronounced vulgarly in Syria and Shoa as a mere spiritus lenis; so often in Oc., as will be seen below in the words child, above, below, &c.

*l, r.* These letters are very frequently interchanged, and often elided, and *r* readily changes into *d*, *t*, and *t* into *ts* and *s, z*; *l* readily changes into *d*, *t*, and *t* into *s, z* (in Heb. *r* and *z* are interchanged) on the one hand, and into *n*, and *n* into *m* or *ng* on the other; *r* in Se. is partly guttural, and in Oc. is found changed into *g* and *h* (F. Mul.) in some dialects. In Oc. *l* is often found changed into *k*, sometimes through *ng* (*n*), sometimes through *t*. For examples of changes of *l*, see below on the negative adverb, the article, and the prepositions.

In the ancient languages instead of a doubled letter was sometimes used a single letter with *r*, or *n* (*m*) before it. Letters with *r* (*l*) or *n* (*m*) before them are common in Oc., as *nd*, *nt*, *mb*, &c.

*N, m.* In Se.-Oc. *n* is very frequently elided ("the fleeting nun"), and also *m*, though not so often, both from the beginning, middle, and end of words; and they are also very frequently interchanged. *N* is found changed into *k*, through *ng*.

*t, th.* This letter is sometimes elided in Se.-Oc., and interchanged from the earliest to the latest times with *k* (see the personal pronouns for instances). In Ha. both *t* and *k* are represented by the one letter *k*. It is changed also into *h*; into *r*, *l*, often; and into *ts*, *s*, *tr*, *d*, *nt*, *nd*, *nr*, &c. In Barbary and Algeria the Arb. *t* is pronounced *ts*, in Mg. the termination *t* is pronounced *tr* in one dialect, *ts* in another. This Se.-Oc. ending will be treated of below as to its uses and phonetic changes.

In one dialect of Mallicolo what is *v* or *f* in Oc. generally is *th*, thus the common Oc. word *fafine* or *varine* is *thathine* (woman), and the common *fan* or *van* (to go) is *than*, and in Rotuma *t* is changed to *f*, as *mat* (eye) to *maf*. This interchange of *t* to *f* is also seen in Mg. in the final *tr*, *t* (Anc. Se. fem. and abstract ending), thus, *rakotra*, *rakofana* (for *rakotana*), (*k* to *f*) *lelaka*, *lelafina* (cf. *vintuna*, *kintana*, *lintana*, star), *bohaka*, *bohafina*, *donaka*, *donafina*, *boraka*, *borahina* (*k*, *t*, *f*, *h*): and see on the numeral "two" below, which has the same Anc. Se. terminal, *t*, *th*, changed in some dialects to *v*, *k*, *h*. In this Mallicolo dialect, and in Rotuma, we see clearly laid before us this interchange; in the other dialects we see traces of its working from early times. This is a lesson to which we may get a parallel as to almost all the particular phonetic interchanges in Oc.; in one dialect we find a particular interchange very frequent, in another another, but in the one as in the other has only been given special prominence to what has always

been and is in the Oc. family, though more or less latent here or there, or then or now. Compare the vulgar Arb. *tomm* for *fomm* mouth, and *fum* for *thum* deinde; cf. also *fahlal*, *thahlal*.

s. This letter is changed into *h*, *t*, *r*, *l*, sometimes to *n*, and sometimes elided.

The changes occurring in the formation of words, and in the formative particles, prefix, infix, and suffix, and also the changes in, and connected with, the article, will be treated of below.

F. Muller has noted the interchange of *y* and *z*—Mg. *izy*, My. *iya*, he. The peculiar combination seen in the Eth. *ku* (*kw*), &c., occurs in Oc. in some dialects as Ef. *kw*, *bw* (represented by *p*, see above), *mw* (cf. Codrington).

As in all languages, the consonants uttered by the same organs most readily interchange, as dentals with dentals, labials with labials, and palatals with palatals. In Se.-Oc. sibilants and dentals and the letters *l*, *n*, *r* readily interchange, also the *t* and *k* sounds; the *k* sounds and gutturals are apt to be elided, also the labials and the semi-vowel sounds *w* and *y*, and even the sibilants and dentals. The large multitude of Se. trilaterals treated of in grammars as weak verbs, verbs with gutturals, and contracted verbs, one or more of whose letters are gutturals, or semi-vowels, as *'h*, *h*, *'y*, *w*, or whose first letter is *n*, or whose second letter is doubled, usually appear in Oc. in their short or corrupted forms. In comparing the Oc. shortened with the Anc. Se. fuller forms of the common tri-

literal words, it is important also to bear in mind the influence of the accent. The accented part of the word is retained, the unaccented being more apt to disappear. The Se. triliterals that "were originally trisyllabic (as in Arabic), and became by degrees two-syllable (in Hebrew), and one-syllable (in Aramaic)," are two-syllable in Oc. In Arb. the accent in these words was on the first syllable, and in two-syllable words also on the first syllable. In Oc., as F. M. has remarked, the great mass of the stem-words are two-syllable, and the accent is on the first syllable. Of course I speak of the general rule in each case. Now Anc. Se. trisyllabic triliterals, none of the three letters of which were weak letters, and which had the accent on the first syllable, gradually came to be pronounced in Oc. in two syllables, the final unaccented (third) syllable being most naturally dropped by the operation of the law of "laziness," or "least action," and the final (third) consonant, which then closed the second and unaccented syllable of the bisyllabic word, naturally disappearing also in many cases. Without entering into particulars, it is evident that the prevalence in Oc. of the bisyllabic pronunciation of the stem-words with the accent on the first syllable has an important bearing on the present subject, and has operated in the contraction of many of the ancient words to their present form.

In the Malay, in many trilateral words (whether ancient or intermediate triliterals), the third or final consonant written is elided in pronunciation (*see*

Marsden's *My. Gr.*, pp. 114–115), and the shortened form is sometimes the common one in Ef. and Sam., as “skin,” “bark,” My. (written) *kulit*, (pronounced) *kulih*, Ef. *kuli*, d. *wili*, Sam. *ili*, Ma. *kiri*, Mg. *hoditra*, Heb. *geled*, Arb. *gilid*, *gild*; “fearing,” My. *takut*, Mg. *tahotra*, Ef. *mataku*, Sam. *mata’u*; “drinking,” Mg. *minona*, My. *minum*, Ef. *minu*, Sam. *inu*; My. *darat*, pronounced *darah*, shore; *sakit*, *sakih*, sick (Ef. *misaki*, Sam. *ma’i*); *anak* (Mg. *anaka*), child, pronounced *ana*, in Ef. only as *ani*. These few examples indicate the fact that a number of the stem-words, which are equally in Mg. and My. trilaterals, in Mg. are trisyllabic, in My. bisyllabic, while in Ef. and Sam. the third or final letter, dropped in My. in pronunciation, has disappeared. But this elided final letter sometimes reappears in Ef. and Sam., when a suffix is attached to the word—thus, to take the above words, in Ef. *kuli* with suffix *i* becomes *kulti*, in Sam. *mata’u* with suffix *ia* becomes *mata’utia*, in Ef. *minu* with suffix *i* becomes *minungi*, in Sam. *inu* with suffix *anga* becomes *inumanga*, with suffix *ia*, *inumia*; as in its disappearance we see the influence of the accent, so in the reappearance of the final letter we also see the influence of the accent, for the suffixed particle draws the accent towards the end of the word. We see the same phenomenon in the Anc. Se. languages, in, for instance, the losing in pronunciation of the ending *t* or *th*, when no suffix is attached to it, and its reappearance when a suffix is attached to it. It appears that the final consonant in *any* closed syllable is apt



to be elided in pronunciation in My.—thus, the formative prefix *bar*, or *ber*, is commonly pronounced *ba*, or *be*, and so the formative prefix *tar*, or *ter*, pronounced *ta* or *te*, and, as before, the shortened form may be the only one in Ef. and Sam., as My. *barkalahi*, to fight (from *kalahi*, fight), Ef. *fakalo*, fight, war, Fi. *vālu*; My. *baranak* (*anak*, child), Sam. *fānau*, to bear a child (Makassar *ma-ana*); My. *bardarah*, Ef. *mita*, to bleed (Tagala *mataga*, *g* for *r*, Bugis *madara*), denominative verb from My. *darah* (Ja. and Mg. *ra*, Ef. *ra*, *tra*) blood. When a prefix is attached to a word it tends to draw away the accent further from the end of the word, which is the more apt to be elided in pronunciation. In Se.-Oc. the article is prefixed, and not only itself has undergone various phonetic changes, but has operated in causing changes in the words to which it is attached.

The changes in particular words will be noted below in each case, when necessary, as they occur.

## CHAPTER III.

### PRONOMINAL WORDS AND PARTICLES.

As F. Muller has remarked, there are no *roots* in either the Se. or Oc. languages, but only stem-words or formed words; and in both the one-syllable stem-words are contracted words. The tendency of the Se. languages, in the course of analytic development, is to replace the living inflection by internal vowel changes, by the external inflection by formative additions, and by syntactical processes. But the Se. languages, however analytic, must bear in the stem-words the marks (though these may sometimes be effaced by phonetic corruption) of the characteristic inflection by internal vowel change. And it is thus that the Oc. languages bear that inflectional stamp in their stem-words, while they still use livingly, and with the natural modifications, the inflection by formative additions, and largely use the original Se. syntactical processes. The stem-word, as before said, in Oc. bisyllabic, may, as in Anc. Se., "be indifferently either a verb or a noun." The stem-words are either *primitive*, *secondary*, or *derivative*—by *secondary* being meant a stem-word originally *derivative*, but now, whether tri-literal, quadri-literal, or quinque-literal, used as a *primitive* or ground stem. In Anc. Se. *reduplication* was used to denote *repeti-*

*tion, intensity, &c.*; in Oc., also, reduplication, with the natural modifications rendered necessary by phonetic and grammatical decay and simplification, is largely used. In Se.-Oc. the whole material of the language may be considered under two heads—the great mass of stem-words, and, in whole or in part derived from them and contracted, the smaller class of ancient and common pronominal words and particles, formative and syntactical. The words of the latter class, though fewer, are of the first importance, being not only a fundamental part of the material, but also of the organic structure of the Se.-Oc. languages, both in the *formation* of derivative words and of sentences. These, naturally, therefore may be treated of at this stage, and I begin with the demonstrative particles.

These are—1, *n'* or *'n*; 2, *'l* or *l'*; 3, *ka*; and 4, *ta*, *da*, *sa*, *za*, which last three are variations of *ta*. The third personal pronoun, 5, *u*, *i*, he, she, it, is also used as a demonstrative, and combined with demonstratives; and, 6, the final particle *a* has a demonstrative power pointing to a distance. These all appear on both sides of the comparison in the following, as 1 in Mg. *iny*, My. *ini*, Ef. *in*, *ni*, *na*, Sam. *na*, *nei*, Syr. *hana*, Ch. *hen*, Assy. *annu*, Himy. *hen*, “this.”

Again 2 appears in Sam. *le*, Arb. *al*, the article composed of “the prosthetic *a*” and the demonstrative syllable *l'* or *li*, in Ef. *ra*, *li*, *erik*, *arai*, this, that, and in the common plural signifying “these,” “those,” “they,” Mg. *ireo*, *izareo*, My. *marika*, Ef. *nara*, *inira*, Epi *nala*, *iolai*, Sam. *'o i latou* (tou for

*tolu*, 3), Niue *lau* (*tolu*), Tonga *nau* (*tolu*), Tagala *sila*, Fiji *ko ira*, Paama *ke ila*, Tanna *ila*, Aneityum *ara*, Heb. *elleh*, Amh. *ela*, *eleh* (*h* for *k*), Eth. *ellu*, *eleku*, Ch. *illek*, Arb. *olaka* and *olaika*, *heola*, *heolaik*, Mg. *ireto*, Eth. *elontu*, Mg. *ireny*, Himy. *elen*.

Again, 3 appears in My. *iki* this, *iku* and *ika*, that; Himy. *ka*, that; Epi. *ako*, that; New Caled. *yek*, he, she, it; Amh. *yh*, *yēh* (for *yk*, *yek*), this; Ch. *sek*, Arb. *daka*, Santo *ituga*, Ef. *tuk*, *anduk*, Eth. *elekuetu*, *eleketu*, Mg. *irikitra*, *irokotra*, that. Also, 4 appears in Mg. *ity*, *itony*, this; My. *itu*, that, he, she, it, the; Bugis *yatu*, Eth. *u'tu y'ti*, he, she, it, the, that; Tigre *et*, or *ete*; also in the above Mg. *irikitra*, Eth. *eleketu*, Mg. *izato*, My. *situ*, Ef. *sentu*, *setu*, Eth. *zentu* for *zetu*. It appears also in Arb. *da*, Ch. *dek*, *dena*. Again, 4 as sibilant appears in some of the above, and in Ef. *sč*, Eth. *ž*, Heb. *zeh*, *hazzeh*, Tig. *eze*, this; Amh. *eza*, that (for *eziya*); and in My. *sika*, here, Eth. *zeku*, that, Amh. *ezech* (*h* for *k*), this.

The pronoun of the third person, *u*, *i*, is rarely used unless combined with other demonstrative particles. In the ancient languages *u* was masculine, *i* feminine, but in the Pentateuch, *hu* denotes he, she, it; and *i* (*y'*) prefixed to verbs, as in Eth., Mod. Arb., and Assy., denotes he, she, it; and in Ef., before verbs, *i* denotes he, she, it; in Syr. *nž* prefixed to verbs is probably a combination of *n* and *i*: *i* has become prevalent in the third personal pronoun in Oc., and is common (mas., fem., neut.) In Ma.-Ha., *o* (for *u*) is a demonstrative and article, with which compare Mod. Syr. *o*.

In the Se.-Oc. the pronoun third person is often used as an article. Both *i* and *u* often have *a* suffixed, giving a kind of emphasis, as Ef. *ua* this, *ia* this, he, she, it, Sam. *ia*, My. *iya*—compare Arb. *huwa*, *hua*, *hiya*, *hia*; with the dem. or article (see below) prefixed, Mg. *izy*, *zy*, Tagala *siya*, Ef. *sia*, *si*, *sa*, *s*, he, she, it, Sam. *sia* this, My. *diya*, *dia*, Ef. *tia* and *ria*, Ef. *ki* (Tongan *ko*, Sam. 'o), My. *inia*, Ef. *inia*, and *nai*, and suffixed My. *nia*, Mg. *ny*, Ef. *nia*, *ni*, *na*, *n*, Sam. 'o *ia* he, she, it, Fi. *koya*, that, he, she, it, Ef. *koya* or *koia* that, there (close at hand), Ma. *ia*, that, he, she, it. In Amh. *ya* is "that" and sometimes he; but in Amh. *ersu* (Eth. *reeso*) has replaced the common pronoun third person, literally "his head," as if "his lordship" were used in Eng. for "he." As a "personal article," and an article before pronouns, *i*, simple or combined (*ki*, *si*) is much used in Oc.—compare Rabbinic *ihu*, *ihi*.

For the pronoun third person plural we have—  
1. The above plural demonstrative, which see. It sometimes has the article (for which see below), or is suffixed to the pron. third sing., as, Ef. *inia* he, *inira* they, *nai* he, *nara* they, Mg. *izy*, *izareo*, My. *inia*, and (*m* for *n*) *marika*, Sam. 'o *ia*, 'o *i la* (tou).

2. Ef. *u*, with article *eru* or *iru* (dialect *r* elided, see article below), *iu*, or *ėu*, they. This is the Anc. Se. inflectional plural third pers. pron. contracted, thus (original Eth. *um*, Dillmann), Arb. *hum*, Ef. *ũ*, the final *m* being elided, as it is, for instance, in Mod. Arb. *entu* for *entum*, ye; Eth. *ellu* for *ellum*, those, &c.: see further below on the second and first pers. pronouns.

3. The plural demonstrative, in 1, prefixed to the plural pers. pron. in 2, thus, Niue *lau*, Tonga *nau*: *lau*, *nau* therefore literally signify "those—they."

4. The plural pronoun third person in 2, with the pl. dem. in 1 after it.—The pl. pron. (see 2) sometimes suffixed *a* (dem.), as in Heb. *hemah*, Mod. Arb. *homma*, and sometimes *u*, as in Anc. Arb. *humu*. Now, in the Oc. pron. second person, My. *kamu* (see below) we find contraction by the elision of the *m* (final part) in Tag. *kayu*, My. *kau*, and of the *ka* or *ku* (initial part) in My. *mu*, Ef. *mu*, so Tagala. So, in the third person plural, also, we have both contractions, the one eliding the initial, the other the final part. Thus, in Amb. *ī* is "he," *ī* they (for *ū*, Ef. *d.*, with article, *ri* for *ru* they), but, in the expressions "they two," "they three" ("dual" and "trial"), it occurs in Amb. as *mu* (Arb. *humu*), *mu ri* they two, *mu si* they three, or, as in the dialect in Gabelentz, *bo ro* or *bu ru* they two, *bu su* they three. We may, perhaps, compare Tahiti *vera* (*v'*, however, may be the article, as in *vau*, I) they, *ra* (tou), *ra* as in *vera* (see 1), being "they three or more." Also, we may compare Ef. *mara* or *mera*, used in a well-known Oc. phrase, thus, *John mara Peter*, "John they Peter" for John and Peter, as in Ef. *nara* (1) may also be used, *John nara Peter*: *John mara uan*, usually written *John meroan*, literally "John they there," meaning John and others. In the Ma.-Ha. dialects simple *ma* (probably "they") is thus used, and in Ef. the same with the demonstrative *na* changed to *nga*, thus,

Ma. *John ma*, Ef. *John manga*. In Tagala the same *manga* is used, but is put before the noun, as we can say in Ef. *nara John*. Thus a kind of (analytic or syntactical) plural is formed in Oc. by the help of a word which is an Anc. inflected plural. In Ef. and Tag. *manga* is used with both proper and common nouns. In Tanna it is suffixed and enclitic as *mi*, as English *boat*, *boatimi* boats (pl.), *boatimī* (dual) two boats. It is used also with the interrogative pronouns as Ma. *wai* who? singular, *wai ma* who? plural; Ef. *se* who? singular, *se mai* and *se mani* who? plural; Ef. dialect *kehe* (*he* for *se*) who? singular, *kehe manga* who? plural; Tanna *simami* (for *sinami*) who? plural, *simami* who? dual; Santo. *ro se* who? plural; Mota *irasei* who? plural, literally they (or those) who?

The Oc. pronoun third person dual is (so F. Muller, &c.) formed by suffixing to the pronoun the numeral "two," which, as I shall show, has the Anc. Se. inflectional dual ending *a*. This numeral is in My. *dua*, Mg. and Ef. *rua*, Sam. *lua*, Tonga (initial consonant elided) *ua*, Anc. Arb. *thinta*, &c. (see below on the numerals), in all of which the *a* has the Se. dual ending. This numeral is combined with the above plural demonstrative *la ra*—thus, Sam. *laua*, Tonga (pl. *nau*) *naua*, Niue (pl. *lau*) *laua*, contracted *lā*; Ef. (only in latter form) *rā* they—two; Ef. dialect *ri* they, *ria* they—two (*ri rua*, *riua*, *ria*). This is the Oc. analytic or syntactical dual pronoun, in which is used an Anc. Se. inflected dual word. Generally in

the more analytic Se. dialects, as Eth. and Syr., this dual termination is retained only in the numeral "two." In the Anc. Arb. there is a dual pronoun of the third and second persons, *huma* they two, *antuma* you two, in which the same *a* is seen. The Sam. and Ef. analytic dual of the third and second persons is used instead of this, and thus the Anc. dual termination is much more frequently used in Sam. and Ef. than in Eth. and Syr.

The pronoun of the second person is, used for singular, in Mg. separate *hianao*, suffixed *nao*, and *ao*, My. separate *angkau*, suffixed *kau*, Ef. separate *ango* (for *anko*, *ankau*), short form *ku* (for *kau*), suffixed *ko*, dialect *k*, My. and Ef., dialect, *ang* for *ank* thou, Sam. separate 'o *oe*, suffixed *u*; also in My. and Ef. suffixed *mu*, and *ma*. Mg. *hianao* has *hi* prefixed, compare Negrito *decamu*, *hicamu*, *sikam* (for the prefix, see below on the article), and *anao*, for *ankao*, is identical with My. *angkau* for *ankau*, and Ef. *ango* (*anko*). Sam. *oe*, which elides the *k*, like Mg. *ao*, compares with Ef. *ko*, *ku*, My. *kau*, Tag. *kayu*. The *k* is retained in Mg. *indriako* (*indri lo!*), and provincial *roky*, *riki* (*rika*). In My. also, occurs the form *dikau* (and *dika*), *di* of *diya* he (see article below). The forms *kau*, *angkau*, are plural used for singular, as Eng. "you" for "thou." Used for plural, we have Mg. separate *hianareo*, suffixed *nareo* and *areo*, My. separate, and suffixed *kamu*, and suffixed *mu*, Ef. separate *akam*, *akamu*, and with enclitic *s* (which is also attached to pronouns in Eth.) *akamus*, dialect



*kumu*, short form *ku*, suffixed *mu*, Sam. separate 'o *outou*, suffixed *ou tou* (*tou* three). Mg. *anareo* (compare Amh. *anta* thou, *elant'* ye, literally "those—thou") is for *ankareo* thou—those, thou (and) those; so also Bopp. Ef. *akam*, *akamu* is probably (*cf.* *ango* for *anko*) for *ankam*, My. *kamu* is the same without the article *a* or *an*. Sam. *ou* (*tou*) is for *kou*, My. *kau*. My. and Ef. *mu* is by elision of the *ka* (initial part) for *kamu*, and My. *kau*, Ef. *ku*, is for the same by elision, as above remarked, of the *m* (final part): so Florida *gamu* and *gau*, and thus we have in Rarotongā *ko* (*tou*), and in Niue *mu* (*tolu*). The Se. pronoun second person was in Heb. singular *anta* or *anka* (*t* changed to *k*), or *atta*, *akka*, the *n* of the prefixed demonstrative or article *an* being assimilated, and plural *antem* or *attem*, *ankem* or *akkem*. What is *tem*, *kem* in Heb. is *tum*, *tumu*, *kum*, *kumu* in Arb., and *temu*, *kemu* in Eth. Heb. *tem* is sometimes contracted to *tu*, and Arb. *tumu* in Mod. Arb. to *tu*, Eth. *antemu* in Amh. to *antu*, and *kemu* to *hu* (*h* for *k*), and *ka* to *h*.

Kawi (Java) *anta* compares with Heb. Arb. Eth. *anta* thou; Tagala suffixed *ka* with Eth. suffixed *ka* thou, and Ef. d. suffixed *k* thee with Syr. suffixed *k* thee, Mg. *ana* (*i.e.*, *anka*) in *ana-reo* with Heb. *anka* thou, and Ef. *akam*, *akamu* (*ku*, *ko*, *kumu*, *mu*, *ma*, My. *angkaru*, *karu*, *kamu*, *mu*, Sam. 'oe, 'ou, Mg. *anao*, *i.e.*, *ankao*, *nao*, *ao*), with Heb. *akkem* (Arb. *kumu*, Eth. *kemu*, Amh. *hu*, &c.) The common use in Oc. of the plural for the singular is similar to that

in English, and in Amh. *antu* (Eth. *antemu* plural) is used for the singular. In Ef. the more contracted form *ango* is used for the singular, and the uncontracted or fuller form *akam* for the plural. I adopt the explanation of this given by Bopp (p. 89, speaking of the Tagala) in the sentence beginning, "Ich halte aber diese Unterscheidung für zufällig." The presence in this pronoun of the prefixed demonstrative *an* in Mg., My., and Ef., as in Arb., Heb., Syr., Eth., is noteworthy. The Oc. syntactical dual is formed by the *ua* or *rua*, above explained in connection with the third personal pronoun, in Sam. *oulua*, Marquesas *koua*, Niue *mua*, Ef. *ko rua*, *ko ra*, *akam ra*: Ef. d. *kia*, in which dialect *ki* is for *ku* you, as *ri* for *ru* they, so that *kia* seems to compare with Arb. *kuma* you—two (as *ki* with *kum* you) rather than with *ko rua*.

The pronoun first person singular is in Mg. separate *izaho*, *aho*, suffixed *ko*, *hy*, My. separate *aku*, suffixed *ku*, Ef. separate *kinau* (short form *a*), suffixed *gu* (*ku*, *k*), *au*, Sam. separate 'o *a'u*, suffixed 'u, *a'u*. For *iz* in *izaho*, *ki* in *kinau*, 'o in 'o *a'u*, see the article below. Ef. 'nau is for 'naku, Sam. *a'u*, for *aku*, Mg. *aho* for *aku*, and 'naku (*an* or *enaku*) compares with Assy. *anaku*, *anku* (Heb. *anoki*), *an* being the same prefixed dem. as is attached to the pron. second person. Heb. *anoki* becomes contracted to *ani*, with which compares Arb. and Eth. *ana*, &c., Ef. dialects *enu*, *ni*, Amb. *na*, *ni*, &c. My. *aku* (Mg. *aho*, Sam. *a'u*, Ef. *au*) is without this *an*, and the original Se. pronoun. Mg.

*ko*, My. *ku*, Ef. *gu*, *ku*, Sam. 'u, compares with Assy. and Eth. *ku*, Amh. *hu* suffixed, and Ef. *a* (short form) before verbs, with Heb., Arb., &c., *a* prefixed to verbs.

The plural first personal pronoun is in Mg. separate *izahay*, suffixed *nay*, *ay*, My. separate and suffixed *kami*, Ef. separate *kinami* (dialects *kimam*, *komam*, *ningami*, *angamā*, *nikam*, Eromanga *kam*, Aniwa *akimi*, Florida *gami*, and contracted *gai*, short form *ai*, Motu *ai*), short form *au*, suffixed *nami* (dialects *ngami*, *kam*), Espiritu Santo (*nau*, I) *anam*, suffixed *nam*, Sam. separate 'o *i ma* (tou), suffixed *ma* (tou). Mg. *ahay* compares with Tagala and My. *kami* by the elision of the *m*, as Florida *gai* for *gami*. Ef. *kimam* for *kinami* shows the change of *n* for *m*. Ef. *kinami* has the same article *ki* as *kinau* I, and is certainly the plural of *kinau*. Ef. 'nami, of which *ngami*, *ngam*, *kam* are variations, is identical with Mg. *nay*, as Ef. *ngami*, *kam*, My. *kami* with Mg. *ahay*. Sam. *ma* has elided the first syllable of this pronoun, like My. (and Ef. and Niue) *mu* for *kamu* ye. Ef. *nami* (Mg. *nay*, Santo *anam*) compares with Arb. *nahnu* (Mod. Arb. *nahna*, *nahn*, Heb. *anahna*, Eth. *nehna*), and it may be a question whether the final *n* of *nahnu* is for the original *m* (of the Se. plural) which is retained in the Oc. *nami*, *kami*, or whether this Oc. *m* is by a more recent change from this Arb., &c., *n*: the *m* of the Se. plural termination in Heb. is more original than the *n* in Arb. in nouns, and this *m* appears in both the Arb., Eth., and Heb. pronouns of the second and third persons, but has been changed even

in these to *n* in Aramaic. Thus *nami* is identical with *nahnu*, the *h* of which (weakened from the *k* of the first person singular, which originally was *anaku*, as in Assy., of which *nahnu* is the plural) is naturally elided in Oc., especially as closing a syllable and immediately before a nasal. In Oc. in *ndmi* the accent is accordingly on the *a*. In one Ef. dialect the short form (before verbs) is *mu* and *pu*, Paama *me* (cf. Sam. *ma*), Epi *ni* (Epi dialect *me*), where we see the same interchange of *n* and *m*. Epi. *ni* compares with the prefixed (to verbs) Anc. form, Heb., Assy. *ni*, Eth. *ne*, Arb. *na*. The form with *k*, the article, retains the *n* (dem.) in Ef. *kinau*, *kinami*, Santo *kanam*, changes it to *m* in Ef. *kimam*, Mallicolo *kamam*. In Ef. *nin-gami*, *nikam*, *ngami*, *kam* the *k* is for *n* (*ng*), and *kam* for *nam*, and with Ef. *kam* is identical, Amb. *kima*, Eromanga *kam*, *kimi*, My. and Tag. *kami*, Aniwa *akimi*, Florida *igami*, and *gai*, short form *ai*, Mg. *ahay* (for *akay*). Accordingly the Mg. in the suffixed form of this pronoun has the original *n* in *nay*, Ef. *nami*, the *n* of *nay* is elided when it is suffixed to a noun ending in *k*, as *zanak* child, *zanakay* our child, but *reny* mother, *reninay* our mother. Thus Ef. *kinami* is an older or more incorrupt form of this Oc. pronoun than the My. and Mg. *kami*, *ahay*. Without either the *k*, or the *n* are Motu *ai*, Florida short form *ai*, Ef. short form *au*, Mg. suffixed as above *ay*, i.e., *ai*. Now as Mg. *ai* is, as above proved, for *ami*, so Ef. *au* is for *amu* (in one Ef. dialect, it is actually *mu*, see above), and compares with Heb. *anu*

(contraction of *anahnu*), as *ami* with the same; compare also, Mod. Syr. *ahni*, Mod. Arb. *ahna*, with Heb. *anu* in which the *h* is elided.

The Oc. syntactical dual is in Sam. *maua* contracted *mā*, "we—two," Ef. dialect *moa* (for *mu ua*), other Ef. dialect *ara*, or *au rua* we—two; for *ua*, *rua*, *a*, see above.

Inclusive.—The Oc. "inclusive pronoun" is a syntactical combination of the pronouns of the first and second persons, and denotes "I and thou" or "I and you," and is in Mg. *isika* (*is* as *iz* in *izaho*), My. *kita*, Ef. *ningita*, *nikit akit* (*k* and *ak* for *ng*, *ang*, i.e., *n*, *an*, as in *ningami*, *nam*, *kam*, *angam*, *anam*), short form (in dual) *ta*, plural *tu*, Sam. 'o i *ta* (*tou*). In Ef. it is sometimes pronounced *kingita* (*ningita*), that is *kinu* I, and *ta* (or *ka*) thou, Santo *inti*, Aneityum short form *inta*. Mg. *ika* (Epi *ita* for *inta*) is for *hika*, *nika*, or *inka*, My. *kita* for *nita* or *inta* I—thou. In Mod. Arb. the equivalent expression is *ana u ente* (or *anta*) I and thou, Aneit. *inta*, Santo *inti*, the conjunction not being used. The common short form (with verbs) of the pronoun "thou" in Se. is *ta* or *ka*, and as to the Arb. *ana* I, sometimes *an*, Heb. *ani*, Amh. and Tig. *ene*, in one Ef. dialect "I" is *ni*, Amb. *na*, *ni*, Lifu *ini*, *ene*, Lakon *ina*. The Ef. (short form) plural *tu* (I) *ye*, compares with Tonga *tau*, Tagala *tayu* (*ku*, *kau*, *kayu*, second person plural, see above), and the Mod. Arb. *entu*, Amh. *antu*, Heb. *tu* (the final *m* being elided, see above). This syntactical expression was frequent in Anc. Se., and contrary

to the English usage (you and I) the *ego* was put first (I and you) as in Mod. Arb. (Caussin de Percival, *Gr. Arb. Vulgaire*, section 223), Gen. xxiii. 15; Judges. xi. 12; John ii. 4. The syntactical dual is Tongan *tau* (plural), *taua* (dual) like *nau*, *naua*, Ef. *tu* (plural), *tā* (for *tua*, dual), Ef. dialect *ti* (plural), *tā* (for *tia*, dual): the Ef. "short forms" *tu*, *ta*, literally "you," "you—two," the "I" being understood from the longer form. Sam. *taua*, contracted *tā*, like *laua* contracted *lu*.

Thus we learn from the Oc., which are simply and exclusively the common Se. pronouns, that the Oc. mother tongue possessed the common Se. inflections of the plural and dual. The Se. inflection of gender seen in the second and third personal pronouns singular and plural which has disappeared from the plural in Mod. Syr. has disappeared from both singular and plural in Oc. We shall see below, however, that the Oc. mother tongue did possess the Se. inflection of gender.

The Ef. "short forms" of the pronouns given above are used in the nominative before verbs, denoting the person and number, and occupy the place analytically of the "personal preformatives" of the Anc. Se. No verb can be used in Ef. without them, and they cannot be used without a verb; the two, pronoun and verb, form one syntactical expression. These abbreviated Ef. pronouns are: for I, *a*, as in the Anc. languages; for he, she, it, *i*, as in the Anc. languages; for we, *mu* and *au* and *u* (Epi *ni*, Paama *me*, cf. Sam. *ma*), as in the Anc. languages, Heb. *ni* (for

*anu*); for thou, Mallicolo *ke*, Epi. dialect *ka*, as in the Anc. languages *ta*, *te*, *ti*. Ye and they in the Anc. languages were so expressed, the plural termination being *suffixed* to the verb, that when that inflection (of the "imperfect") became broken up, it was necessary to use the short pronoun in Oc. in the plural, as in Ef. *ku* you, *ɛu*, *ɛru* they. This analytic equivalent, with the same pronominal elements, for the Anc. imperfect, prevails in Ef. and other Papuan dialects, but not in Mg. and My. On the other hand, we have in Mg. a similar analytic equivalent for the Anc. "perfect," which had the pronouns suffixed denoting the person and number. Thus is suffixed for I, Mg. *ko*, My. *ku*, Eth. and Assy. *ku*; for thou, Tagala *ka*, Eth. *ka*, Mg. *nao*, *ao*, My. *kau*; for we, Mg. *nay*, *ay*, My. *kami*, Heb. *nu*, Arb. *na*; for you, My. *kamu*, Eth. *kemu*: these, remembering that in *nay* and *kami* the initial consonant is the Anc. prefixed demonstrative *n* elided in the Anc. suffixed pronoun, are all identical, the Mod. with the Anc. In replacing the inflectional "perfect" by this analytic equivalent it was necessary in Oc., for obvious reasons, to use the ordinary pronouns of the third person suffixed, Mg. *ny* (My. *nia*, from *inia*), *n* the article, and *y* (i), he, she, it; Mg. *zareo* (*jareo*), My. *marika*, they (*izareo* they). From these pronominal fragments and their uses we learn that the Oc. mother tongue possessed the Se. inflection of the "perfect and imperfect." In Se.-Oc. these suffixed pronouns were originally genitives suffixed to verbal nouns. In Oc. they are suffixed,

and as genitives to substantives also, and compare with the Anc. suffixed pronouns used in the same way, the "nominal suffix," thus—

|      | my     | thy     | his | our      | your      | their            |
|------|--------|---------|-----|----------|-----------|------------------|
| Mg.  | ko     | nao, ao | ny  | nay, ay  | nareo     | jareo, ny        |
| My.  | ku     | kau, mu | nia | kami     | kamu      | nia, mar-<br>ika |
| Ef.  | gu, ku | ma      | na  | nami     | mu        | ra               |
| Sam. | 'u     | u       | na  | ma (tou) | 'ou (tou) | la (tou)         |
| Eth. | ya     | ka      | hu  | na       | kemu      | homu             |
| Arb. | i      | ka      | hu  | na       | kum (u)   | hum (u)          |

The apparent differences in these, between the Oc. and the Ancient, are caused by—1, the demonstrative prefixed to the Oc. in, under "thy," *nao*; under "his," *ny*; under "our," *nay*, *nami*, and *kami*; and, 2, phonetic change, as in Sam. *ma*, Arb. *na*: a difference is caused under "your" in *nareo*, and under "their" in *jareo*, *ra*, *la*, by using in the mod. dialects the Se. plural demonstrative instead of the plural personal pronoun. A difference is also seen under "thy," caused by the use of the Anc. plural for the Mod. singular, while, in *ny* and *nia*, under "their" we see the singular used for the plural, as to which, however, it is to be noted that in Anc. Arb. *hi* (sing.), like Oc. *i*, in speaking of things, often denotes the plural, as it does in Ef. These suffixes in the ancient languages, when attached to verbs, expressed the accusative, except *i*, which then appears (with the dem. *n*) as *ni*: so in Ef. except *ku*, *gu*, which is then *au* (for *aku*), and *ma*, which is usually *ko*, but in one dialect *k*, in another *ma*, and *na*,



for which is sometimes *na*, sometimes *a*, *i*, *ia*, *e*, *ea*, and as in *na*, with article (see below), *ni*, *nia*, *sa*, *ei*, *sia*, *ti*, *tia*, *ri*, *ria*, *ngi*, *ngia*, *mia*. In Se.-Oc. the pronouns are also suffixed to particles, that is, to a preposition, to a relative, or to both combined, expressing the emphatic genitive, the dative, or the accusative. In Sam. the genitive of the pronoun is always expressed in this latter way, never by attaching the above suffixes directly to the noun, as in Mg., My., and Ef.; on the other hand, the method prevalent in Sam. is rare in My.

## CHAPTER IV.

### PREPOSITIONS AND THE ARTICLE.

**PREFIXED** particles of the genitive, article, relative pronoun, prepositions—1, *a* as Ef. *āgu*, Sam. *a a'u*, My., frequently used in Sam.

It is the article (see below) used as a relative : in the Anc. languages the relative was used as a sign or preposition of the genitive, the, that, or what (of) me, my, &c. The Sam. *o*, which is similarly used (*a'u*, *o'u*) is probably the Sam. demonstrative article *o* used as a relative, originally the third personal pronoun masculine with the article Mod. Syr. *o*.

2. To the foregoing the common modern article (see below on the unconscious, modern, and double article) is prefixed in Sam., thus, Sam. *la'u*, Ma. *taku*, my, for *le a'u*, *te a'u*, the of me. Another form of the article (*s*, see article below) is seen in Sam. *sa'u* my, *sau* thy, *sana* his : so Sam. and Ma. with *o*, *lo'u*, *toku* my.

3. The relative is prefixed to the preposition, as in the Anc. languages, thus in Ef. the above *a* is prefixed to the preposition *ni* of (same as Arb. *li*, Heb. *l'*, &c.), *anena* his (which of, or to him), dialect *anginai*, *a* which, *ngi* to, *nai* him. In Eromanga *sorung* my, *sor'* (*s* article as in Sam. and *r'* preposition) the, or which

to. See on the article and prepositions below. So Ef. *kakana*, *ka* the, *kana* to him, the, or what his : Tanna *savani*, *sa* the, *va* in or on, *ni* him, his. Ef. *kakana* in another dialect is *kanana* ; in another *kinina*, *ki* the, *ni* of, and *na* him : also *angana* (*a*, *nga*, *na*) and *anangana* (*ana*, *nga*, *na*) the, to, or of him.

4. The preposition prefixed in Ma. to both the above *a* and *o*, and to the common or modern form of the article in Ef. and Tag., thus, Ma. *nana* and *nona* his, Ef. *ningā* his, *ningnu* my, *ning* of the, Tag. *nang* of the (*ang* article, as Bopp has remarked), the initial *n'* or *ni* in all these being the prep. "of."

5. The preposition, alone or with article prefixed, is used as in Eromanga *ariyau* (dialects *eniau*, *etiyo*) my, *arika* thy, Arb. *liya* my, *lika* thy, Eromanga *boyau* (d. *piyo*) to or on me, *buka* to or on thee, Arb. *biya*, *bika* ; Mg. *azy* his (*a'*, "to," "of," see below), and with article *ny azy*, the of him, or to him ; in Ef. *kana* his, literally "to him" (prep. *ki* or *ka*), so Tanna *kun* his (prep. *k'* to), and *fun* his (prep. *f'* in). Compare with the latter My. *punia* (Bugis *puna*), Ef. *bienia*, and My. *padania* (*da* article, see below), Ma. *mana*, Fiji *vei koya* (see article and prepositions).

The prepositions.—1. Of the two commonest of the Se. prepositions, the one is in Heb. *bē*, Arb. *bi*, *fi*, Eth. *ba*, Syr. *b'*, Mod. Syr. *bid*, Tig. *abē*, Mg. *amy*, My. *pada*, Ef. *ma*, *mi*, *bi*, *fi*, *bai* or *bei*, Fiji *vei*, Sam. and Ma. *ma*. My. *pada* has *da*, the usual My. form of the article (see article below), as has Arb. *bi*. Mod. Syr. has in *bid* the relative *d*. My. *bagi* (*baki*) has the

preposition *ki*, and signifies "to, unto, by, for, on account of."

The meanings and uses of this preposition are many and various. Gesenius gives its meanings as "in, at, by, near, on, to, unto, upon, according to, for, on account of, with, by (instrument and agent), by (swearing)," &c., and states that after a verb it gives sometimes a transitive or causative signification to the verb. This is an important function of the Se. prepositions. In Mg. it signifies "in, with, by, to," &c.; in My. "on, at, in, to, for, towards, by, according to, with;" in Ef. it signifies "on account of, on," &c., and is used very commonly as a kind of verb substantive (so in the New Hebrides generally), as in Mod. Arb., and Eth., and in Sam. it signifies "to, for, with, from, on account of, because of;" in Ha. "at, by, in, through, unto, by means of," &c. In the sense of for, on account of, *ma*, or *m'*, is used in Sam. before nouns and pronouns, so Ef. *ma* or *mi* with another preposition (for which below) *mangi* (*maki*), dialect *mini*, My. *bagi*. In My., Ma., and Fiji, when followed by the pronoun it denotes the verb "to have," as in Arb., as My. *ada padaku*, Fiji *tu vei au*, Ma. *ai maku* "I have," literally "is in me," or "on me" (*ada*, *tu*, *ai* "is" or "are"). In Eth. *ba* with the suffix pronouns denotes in like manner "I have," "thou hast," &c. The genitive or possessive is often expressed in My. by the word *punia* (Bugis *puna*) placed after the noun or pronoun, as *aku punia*, mine. With this I compare Ef. *bienia* have, or possess it, as *a bienia, ku*

*bienia*, *i bienia*, I have it, thou hast it, he has it. It can take a noun in the accusative, as Ef. *i be fatu*, he has a stone, and it is identical with the preposition under notice, which came also in Eth. to be used as a verb signifying "to have" and governing the accusative, on which Dillmann remarks:—"So kann auch diese Verbindung nur daraus erklärt werden, dass allmählig der abgeleitete Sinn über die ursprüngliche Bedeutung überwiegte." Thus we see Eth. *bo* (*bu*) denoting "in it," "in him," then "is" (as Arb. *fi*, Ef. *bi*, *fi*, dialects *bai*, *mi*), then "has," transitive verb. Now, My. *pu*, Bu. *pu*, in *punia*, *puna*, Ef. *bi* or *fi* in *bienia*, is identical with this Eth. *bo* (*bu*), and *punia* simply means "having" or "possessing it," as *aku punia*, I possess it, "my," *kamu punia*, you possess it, "your," *raja punia wang*, the king's money, literally "the king possesses it the money," or "possessing" or "possessor of it the money."

This preposition is the first letter of the Hebrew Scriptures, and of the Syr. and Arb. (*fil*) versions denoting "in," in the expression "in the beginning," and it is used in the same place in the Mg. and My. versions: so in John i. 1; and so John i. 5, "in (the darkness)." This is the radical meaning of the preposition. In the sense of "with," "by," "baptize *with* water," it occurs John i. 33, in Syr., Tig., Arb., and Mg.

2. The second of the two commonest Se. prepositions is in Arb. *ila*, *li*, Heb. *ili*, *eli*, *el*, *le*, Syr. *le*, Eth. *ta*, Tig. *na*, *ne* (in which the original *l* is changed to *n*),

Mg. *any, an', a', ny*; Tag., Battak *na, ni*; Ef. *ni, ngi, ki, in*; Ma.-Ha. *na, no (ni-a, ni-o)*, My. *di (l to d)*, Makassar and Bugis *ri*, dialect of Battak *i*, Ma.-Ha. *i, e*, Ma. *i*, Mg. *a*, in which the consonant (*l*) is elided, Aneityum *ira*, Eromanga *ira* and *ra (l to r)*, My. *ri*, in *dari (da*, the article the, that or which, of or from) *of, from*. Mg. *any*, My. *akan*, Ef. *in*, as Heb. *ali, eli*. Ef. *ani* has *a* the article thus: Ef. *ni se* of whom? *ani se* that, or the of whom? *ni natamole* of man, *ani natamole* the of man. As in the article (see below) the *l* of this preposition is found sometimes in Oc. changed to *n*, *ng*, and *k*, as Ef. *ni, ngi, ki*, My. *akan, kan, ka* (the preposition with the demonstrative *n* suffixed, as in Himyaritic *lan, la*, "sans changer de signification"), Tag. *ka*, Mg. *ha, ho*, Sam *'i, 'ia, i*, Ma. *ki, i*.

It signifies in Heb. "to, on account of, on behalf of, for (anyone), in, at," and is mark of dative, accusative, and genitive. In Mg. its meanings are "to, belonging to, for," in My. "by, at, in, of, from," in Ef. "of, for (any one), belonging to," and is mark of accusative; in Ma. "by, (made) by, belonging to, on account of," &c.; in Aneityum (Gabelentz) "in, vor, von, aus, auf, mit, über," and sign of the accusative and dative. In Arb., Heb., Eth., &c., and in Mg., Ef., and Tahiti, and less prominently in My., it is used as the sign of the genitive "belonging to," the original meaning being "to." In Ef., as in Heb., it is used to denote "for (anyone)," as *i ning natamole mate* he for man died. In Tahiti and Ma. it is used to denote "for, on account of," as in Arb., Heb., Eth.,

and Tig., thus Arb. *lima*, Heb. *lamah*, Eth. *lament*, Tig. *nemintay*, Tah. *no te aha*, Amb. *ne ha* "for," or "on account of what?" "why?" In Tah. and Ma. it also denotes "by," "(made) by," after passive verbs: so in Heb. "dative of the cause and author," "the efficient cause after a passive verb most frequently takes ל." Compare *ni* instrumental in some Papuan dialects in Codrington's work.

For the change of the original *l* of this Se. prep. to *n*, *ng*, *k*, &c., in Oc., see below on the similar changes of the *l* of the Se. article *l* in Oc. Thus we have Mg. *ho* (and *ha*), My. *ka*, *akan*, *kan*, Ef. and Fiji *ki*, Ma. and Tongan *ki*, Sam., Tah., and Ha. and Ma. *i*. As My. *akan*, *kan*, so Epi has *ka* and *kan*, Ef. *kin*. Mg. often combines these two prepositions thus, *ho amy*; so My. *kapada*, Fiji *kivei*.

The different phonetic forms of this preposition, as of other particles in Oc., have often been partly occasioned by its position in relation to another word. Its meanings and uses in the form *ki*, &c., are generally the same as those already noticed, thus Mg. "to for, belonging to," My. "to for, by, of, concerning, relating to, with," &c., Ef. "to, belonging to," &c., Sam. "in, at, with, to, for, of, on, on account of, concerning." In My., Ef., and Sam., it is much used, as in the Anc. languages, as a transitive preposition. In Ef. and Ma. *ki* (Tah. *i*, *ia*, *a*, article) is also instrumental "by," and also denotes "in, to, at, with," &c. As a transitive preposition it has the forms in Mg. *an'* and *a'*, in Ma. *ki* and *i*, in Ef. *ki*, in Sam. *i*, in My. *kan*; these

are *prefixed* to the noun or pronoun in Mg., as in the Anc. languages, between the verb and noun or pronoun in Ef., and sometimes suffixed to the verb, sometimes prefixed to the noun or pronoun, and suffixed to the verb in My. and Sam. In Mg. and Ef., as in the Anc. languages, this preposition is also the sign of the genitive—Mg. *an, a', ny*, Ef. *ni, ngi, ki*, and so generally in Oc. In Se.-Oc., generally, this preposition is a sign of genitive, dative, accusative, and ablative.

The *i* in Fiji *vei*, Ef. (d.) *bai* or *bei*, and the *o* of Mg. *ho*, are the article, or the *i* and *o* (*u*) third personal pronoun singular.

3. A third common Se. preposition is in Heb. '*im*, Syr. '*am*, Arb. *ma'*, Mg. *amana*, My. (with article) *dangan* (final *n* as in *kan*), Ef. *ma, me*, Sam. *ma* with, together with.

Prepositions are sometimes, whether of the Anc. or intermediate period, found suffixed to verbs in an Oc. dialect, owing to having been constantly used after these verbs as "transitive prepositions," as *bi* in Ef. *libi*—dialects *lekba'i, limi, le* (or *lek*)—to see, look (Heb. *raah*, Arb. *rai*, Fiji *rai*), and *bi* or *ba*, commonly used after it as in Heb. *raah be* "to look *upon*." In My. *kan*, Ef. *ki*, Sam. '*i*, is often suffixed to the verb, and much used as the transitive preposition, as in the Anc. languages. Also, in the Anc. as well as in the Mod. languages, the article was sometimes between the preposition and the noun, and sometimes prefixed to the preposition, as "the or that of," "in," "with."



The article had sometimes the force of the relative pronoun.

The Article.—The original *Se.* articles is best preserved among the *Anc.* languages in *Arb.* as *al*, *el*, “composed of the demonstrative *l*,” or *li*, and “the prosthetic *a*, which is prefixed only to lighten the pronunciation.” It is pronounced *al* and *el* and *l* by the modern *Arabs*; “in *South Arabia* *am* was (and even still is) used for *al*.” In *Arb.* the *l* of the article is assimilated (as *essemsu* for *elsemsu*) when the word to which it is prefixed begins with a dental, sibilant, or liquid; in *Heb.* the *l* is dropped altogether, and the article appears as *ha*, *Phœnician* *a* or *e*. Accordingly this same article appears in different forms in the *Oc.* languages; its common form is in *Mg.* *ny*, *Ef.* *ni*, *in*, *na*, *an*, *n'*, *Sam.* *le*, which latter appears in *Tongan* as *he*, *Ma.* *te*, *Ha.* *ke*, *Mai* *re*. In *Ef.* the *n* of the article is rarely changed to *ng*; in *Tagala* its common form is *ang*, as it occurs also in *Mg.* as *an*. In *Ef.* dialects it occurs also as *la*, *l'*, and *r'*; for instance, *nangusu* nose, in one dialect in *la'usu*, and *rang* time (*r'* article and *ang* for *an*, *Arb.* *an* time), in one dialect is *lang*, and in another *nang*, and in another *rak* (*ng* to *k*). In *Ef.* it also appears as *a* (*Fiji* *a*, *Ma.* *a*) and *e*. In both the *Anc.* and *Mod.* languages the article is prefixed (whether to nouns, pronouns, or prepositions), and has a considerable effect upon the pronunciation of the word. In the *Anc.* languages, assimilated as above, its loss was compensated by the doubling or strong pronunciation

of the letter following it, as Arb. *asemsu* for *alsemsu* the sun. Many words, which were constantly used with the article in ancient times, appear in Oc. with the article glued on to them and with the initial consonant of the word to which it is attached modified in a way that is thus explained: thus the word "sun," or "day," is in Mg. *andro*, My. *āri*, Ef. *ālo* (d. *ēlo*), and the initial syllable is the Se. article prefixed in the usual way to a Se. word (for which, see below, signifying "sun," "day") whose initial consonant, the article, while being itself modified, has helped to modify; while further, by prefixing a syllable to the word, it helped to facilitate the elision of the final consonant of the word. The same is true of the word "chief," Mg. *andria*, Ma.-Ha. *ariki*, *aliki*, *aliv*, (Ef. *riki* senior), and many others. Of course the article thus prefixed in ancient times has been variously changed; for instance, when the word to which it was prefixed began with a vowel, or weak letter (like the Ef. *lang*, *rang*, *nang* time), the consonant of the article is retained, as Mg. *ray*, My. *rama*, Ef. *tama*, Sam. *tamā* father (Anc. Se. *abu*, *aba*), Mg. *reny*, Sam. *tinā*, Tig. *eno*, Arb. *imu*, My. *ibu* mother, Mg. *rano*, Ef. d. *'ran*, My. *danau*, Java *ranu*, Fiji *dranu*, Sam. *lanu* water, spring water, Arb. *'aynu* or *'a'nu* (cf. Heb., &c.) A word may occur in Oc. both with and without the article, as My. *abu*, *labu*, *dabu* dust, and Ef. *tama*, *ava*, and *abu* father. In words which have thus the article prefixed in Anc. times that article is no longer recognized as an article, but it

is considered as a part of the word (or a "radical" letter), and the (in reality) compound word is treated as if it were simple or not compounded, thus the above Arb. 'a'nu "water" also means "eye," and Sam. *lanu* lake water, when the adjective termination *a* is attached to it, that is, *lanua*, means "sore eyes," literally "eyey," and *lanu* is even used as a denominative verb "to pour fresh (lake or spring) water on one after bathing" in the sea, Ef. *bangaranu* (for *a* and *banga*, see Formative Particles below), the Arb. verb 'ana (from which 'a'nu comes) signifying to "flow:" and to a word with such an anciently prefixed or radicalized article, the modern article (the two may be called the double article) is now prefixed as to any other word; thus the above Ef. 'ran "water" takes the common Ef. article (Mod. form) *n'*, as *niran*, Mg. *ny rano*; and Sam. *laau*, which is identical with Ef. *nakau*, Ef. d. *nakasu*, Mg. *ny hazo* (*kau*, My. *kayu*, "tree," "wood;" for the Anc. Se. form of this word, see below) takes the article *le laau*. This may be called the unconscious article in Oc., and it is only in this way that the common Se.-Oc. article is preserved or used in the My. dialect. Its being so unconscious points to distant ages in the past when it was the consciously used article. If these unconscious articles have been regarded by the natives as parts of the original words, it is no wonder that they have been so regarded also by Europeans; thus Bopp (p. 4) tried to trace the Sam. *laau* to Sanscrit *brakasa*, Prakrit *rukka*. In Ef. and other New Hebrides dialects, and

others, a vast number of words have even the Mod. and common form of the article 'n or n' prefixed, and Europeans do not at first perceive it to be the article in a given dialect till some knowledge has been gained of that and the kindred dialects; for instance, the Oc. word for "child," My. *anak*, pronounced *ana*, appears in Ef. only as *nāni*—that is, with the article n' (for this Se. word, see below).

The article is found prefixed to the personal pronoun of the third person in Se.-Oc., and the compound thus formed is used both for the personal pronoun and as a demonstrative, "that," "this," and in certain circumstances as an article. The Se. article 'l' is found in Oc. (the original *l* changed directly or indirectly, that is by "transitional" or intermediate changes, as *l* to *n*, *m*, *ng*, *k*, *h*, or *l* to *t*, *d*, *s*, *z*, *k*, or *l* to *r*, *z*, *s*, &c.) in the following forms, in addition to the above given, namely *z* (or *s*) and *k h*, and *t (d)*, *m*, &c., as Mg. *anaka*, My. *anak*, with article Mg. *zanaka*, My. *kanak*, Ef. *kanao*, *kano*, *kan* (as well as *nani*) child, Sam. *tama* (*m* for *n*) sometimes pronounced *kama* (as in Haw.), My. *dalapan*, *delapan*, *salapan* (*lapan*, Atshin) "eight;" compare My. *labu*, *dabu*, *abu*, dust, Java *lintang*, Mg. *kintana*, My. *bintang*, Celebes *bituy*, Sam. *fetu*, Ef. *masei* (Ceram *toi*) star, Ef. *nalangi*, Sam. *matangi*, the wind. The article, as *ka* in My., usually appears in Mg. as *ha*, as My. *kanan*, Mg. *havanana* the right hand, but Mg. also sometimes has the *k*, as Mg. *kamory*, Ef. *namoru*, and *moru*, pool, Mg. *kijanajanaka* a doll (*zanaka*), *kifafa* a brush

(*fafa* to sweep), *kilalao*, and *lalao* play things, *kifehy* a cord (*fehy* tie). Compare also Mg. *tavolo*, Ef. *nabeta* or *nabera* arrowroot, Mg. *temitra*, Ef. *namit* mat, Mg. *rambo*, Ef. *nabu*, Fiji *nambui* tail, Mg. *laoka*, Ef. *naika*, Sam. *le ia*, Meli (Ma.-Ha., off Efate) *taika* fish, Mg. *lambo*, Fi. *na vuaka* swine. The Meli *ta* has come by way of the Central Pacific to the New Hebrides, the Ef. *na* (*naika*, *taika* fish) by way of New Guinea, and both by way of Malaysia by countless steps in thousands of years, from the same original home, and the same original Se. article 'l' of Arabia and neighbourhood. Compare also, as a specimen of a large class of words (of which more below), Mg. *hafatisana*, My. *kamatian*, Ef. *namatiana*, or *nimatien*, "the dying," death; on the large part the article plays, in combination with the Verb Form Particles, as in Mg. *maha*, *mana*, &c., My. *mang*, &c., Ef. *baka*, Sam. *fa'a*, &c., see below.

The article with the third personal pronoun is as in the Anc. languages, and has been prefixed in the Anc. period and become the unconscious article; to this the Mod. form of the article is also prefixed sometimes (the double article). The kernel of the Se. pronoun third person is *u* or *i*, to which *a* (the demonstrative particle) is often suffixed. My. *iya* (or *ia*) occurs also as *inya* (the *n* being supposed by Marsden euphonic), and *diya*, which both Marsden and Craufurd declare to be a mere euphonic variation of *iya*; this latter F. Müller identifies with Mg. *izy* by the interchange of *y* and *z*. While the *n* of My. *inya* appears in Ef. *inia*

and *nai*, and while Sam. *ia* is identical with My. *iya*, in all alike in this pronoun as suffixed the *n* appears thus—Mg. *ny* (after a preposition *zy*), My. *nia* or *nya*, Ef. *na*, *ni*, and *nia*. The Mg. *izy* is identical with My. *iya*, thus: it is without the suffixed *a*, and *iy*, My., is the same as *izy*, Mg., by the elision, as in Sam. *ia*, of the *l* of the article, originally *el* or *il*, which appears in *izy* as *iz* or *z*, and in *inya*, *ny*, *nia*, &c., as *in* or *n*. In Ef. (dialect) this same article appears as *k* in *ki* he, and in Mg. (dialect) and Epi (d.), as *r* in *ri* he, in Tag. as *s* in *siya* he, in Mallicolo and Epi as *t* in *ti* he; in My. *d* in *diya* he, and in Santo (d.) as *m* in *mo* he, in this last as in Epi (d.) *nao*, *no* (Ef. *nai*), the *o* is the Anc. Se. *u*, *o*, while generally the Anc. *i* prevails in Oc. in the pronoun “he,” “she,” “it.” Now we find this third personal pronoun with the article in these various phonetic forms prefixed to the pronouns of the first and second persons in Oc., signifying literally he or this—I, or that—thou; thus, Mg. (dialects) *rika* and *roky* (*ri* with *i*, *ru* with *u*) thou (that—thou), Sumatra *rehu*, Motu *laru* (for *laku*), Lobo *laku* I (this—I), and thus, My. *dika* thou, *dikanu* you, *daku* I, Negrito (Phil.) *dicamu* you, and thus Tag. *siya* he, Negrito (Phil.) *sikame*, Ef. *ningami*, *nikam*, (and *kingami*), Mg. *izahay* we, Negrito *hica* thou, *hicamu* you, Mg. *hianao* you, *hianareo* ye, Mg. *isika* (this—I—thou). This is the undoubtedly true explanation of these forms, which are all mere phonetic variations of one original; thus Griffiths (Mg. Gr.) explains *izaho* rightly, as “from *izy* he, and *aho* I.”

The change of the article *l* to *m* (as in Himyaritic) at once explains the *m* (changed to *v* in Tah. *vau* I) of My. *mika* thou (Motlav *inek, nek*), and My. *marika* they, those, Ef. *nara, inira*, Mg. *izareo*. So Ef. *kinau* I, and the *ki* he, has the Se. *i*, as the Sa. 'o (as in 'o *a'u*, i.e., *ko aku* I) has the Se. *o* (or *u*). And these demonstratives, or articles prefixed to the pronoun third person, often distinctly retain their personal significance even when used with other words, as the interrogative pronouns and proper nouns, and have, therefore, been called the "Personal Article." Of these below as they occur. The *k* form of the article occurs, as all other forms of it, in My., as "unconscious" in *kangkau* for *kiangkau* you, Mallicolo *keingko* thou (*kei* or *gei* he), Paama *keiko* you (*kei* he), Ef. *kang*, dialects *nang, ang*, Ef. *ningita* I—thou, Ef. dialects *nikita* and *keingita*, or *keikita*, Fiji *koi keda, koi* for *koya*, i.e., *koia*, Sam. 'o *ia*, he, that.

The article is attached to the original Se. personal pronoun third plural in Ef. as *ir* or *er*—thus, *eru* or *iru*, and with the consonant elided in one dialect *iu* or *eu* they (compare this pronoun in Heb. with the same article); and to the Se. plural demonstrative used in Oc. for "they," in Mg. *izareo*, My. *marika* (*n* to *m*), Ef. *nara*, Sam. 'o *i la* (tou), Tag. *silā*, Tanna *ila*, Paama *keila*, Mallicolo *kara*. This, the Anc. common Se. plural demonstrative, is given above: here the article is treated of. The article in Oc., as in the Anc. languages, is prefixed also to the demonstrative pronouns (see those above, as *n* in Ef. *nis, nin*, and *nanga* and

*netu* this; *nanga* or *nang* is also used for a relative pronoun, and corresponds to My. *nen*, a phonetic variation of *yang* (*iang*, article as *i*); another variation is Java *sang* (article as *s*), and still another is Java *kang* (article as *k*). In Ef. the article appears as *k* in *kin*, *kis* this, and *kintu*, *kistu* this here, and *ke* or *ki* this; it appears as *iz* in Mg. *izato* this, and as *ir* in Mg. *iroa* that, Ef. *iru* and *iri* or *eru*, *eri* this. Ef. *eru* and *eri*, this, is *er* article, and the Se. *u* and *i* third personal pronoun singular (Ef. without article *ua* and *i* this), so Mg. *iroa*. The original Se. demonstrative *k* is quite different from *k* the variation of the article, and was usually suffixed as it is in Oceanic, thus Ef. *erik* this, Mg. *io* (perhaps for *iho*, *iko*), Java *iku*, *iki*, *ika*, the *u* and *i* suffixed to the final *k* being the *u* and *i* third personal pronoun as in Eth. *eleku*, Mg. *ireo* (perhaps *ireho*, *ireko*), Arb. *olaika*, Mg. and My., with article, *izareo*, *marika* those, these, they. With Ef. *erik*, compare Mg. *irikitra*, *irokatra* that, and as to these two final demonstratives *k* and *t* in the latter compare Eth. *eleketu* those. The final demonstrative Eth. *tu*, of which the *u* is that of the Se. third personal pronoun, appears also only as a final in Oc., as in Mg. *izato*, Ef. *netu*, *nistu*, *kistu*, Mg. *ity*, My. *itu* this, Eth. *elontu*, Mg. *ireto* these.



## CHAPTER V.

### THE RELATIVE AND INTERROGATIVE.

As the relative in the Se. languages, as in most others, is originally demonstrative, so in Oc. there is little difference between them ; but here also, both in the Anc. and Mod. dialects, the use of the article is to be noted. Thus the relative in My. is the *yang* with its phonetic variation *nen*, Java *sang* and *kang*, just noticed, Ef. *nang*, in all of which the article occurs prefixed to the demonstrative *n*(*ng*) ; so in Mg. *izany*, and the same article prefixed to another demonstrative Sam. *lē*, Tah. *te*, *tei*, Ef. *tē*, Mg. *izao*. In Arb. the relative was composed of the article, *al* or *el*, prefixed to a demonstrative thus, *alladi*, but the Mod. Arb. "vulgar form, for all numbers and genders," namely, *ellī* (also *ell* and *el*), best compares with the Sam. *lē*, Mg. *izao*, Ef. *tē*, Tah. *tē*, *tei*. The Se. and Oc. article is sometimes itself used as a relative pronoun. With Arb. *man*, *ma* (Heb. *mī*, *māh*), compare Tah. *mea* (Sam. and Ma. *mea*) and *mena*, whatever, whoever, anything, such a one.

The Interrogative.—With this also in Oc. the article is to be noted. The interrogative What ? is in Mg. *ino*, *inona* and *ovi* (in *ovi-ana*, what time ? when ?), My. *apa*, *apatah*, and *pa* (in *pa-bila* what

time? when?), *mana*, Ef. *safa*, contracted *sā*, and *safana*, contracted *sāna*, also dialect *naſite*, Sam. *ā*, *o le ā*, *se ā*: in these *s*, *le* and *se*, and *n* are varying forms of the article (see above).

My. *apa*, Ef. *afa*, *ā*, Sam. *ā* (Rarat. *aa*, Ma. *aha*), Mg. *ovi*, compare with Arb. *ayuma*, contracted *a'ma*, Mod. Arb. *ama*. The *na* in *inona*, *safana*, is the Se. enclitic dem. *na*. Himyaritic also changes the common Se. *m* of the interrogative into *b* or *v*.

Mg. *pa* compares with Arb. *ma*, Heb. *mah*, and My. *mana* with Amharic *men*, Syr. *mono* (*mana*).

Mg. *ino*, Tag. *ano*, compares with Syr. *a'no*, Eth. *aynu*.

My. *apatak*, Ef. *afite*, have the dem. *t* suffixed, and compare with Mod. Arab. *made* what?

Sam. *le fea*, *se fea* which? Ha. *hea*, which? what? when? where? Tah. both *pea* and *hea*; *fea* is connected with *mea*, *mena*, has elided the *n*, and compares with My. *mana*.

The interrogative Who? is in Mg. *zovy*, *iza*, My. *siyapa* or *siapa*, and contracted *sapa*, Ef. *se* or *sei*, dialect *fe*, Sam. *o ai*. The *z*, *iz*, and Ef. *s* are forms of the article, *o* is the Sam. dem. above explained, and My. *si* is the "personal article," that is, the third personal pronoun with the article prefixed to it.

Hence My. *siapa*, *sapa*, Mg. *zovy*, denotes literally *he or she* what or which (*apa, ovi*)? what person? who?

Mg. *iza*, Santo *ise*, Ef. *sē*, compares with Eth. *ay*, Arb. *ay* (*ai*), and Tag. *sino* (Tanna *sin*) has the "personal article," and compares with Syr. *a'no*.

Sam. *ai* (Maori *vai*, Tah. *vai*), Ef. dialect *fē*, Eromanga *me*, dialect *wi*, Heb. *mi*, and My. *mana*, Amh., Mod. Arb. and Ch. *man*.

Indefinites.—These interrogatives are used as indefinites, signifying “whatever,” “something,” &c., as My. *mana*, Tah. *menu* and *mea*, Syr. *mono*; My. *apa*, Ma. *aha*, Ef. *safa*, Arb. *ama*; Mg. *zavatra*, Ef. *nafatuna*, *namatuna*, *fatuna*, *matuna* (*ma*, and *tuna*=Mg. *tony* this), Arb. *ma*, Heb. *mah*, Ch. *mah*, *mahdi*; and reduplicated Mg. *apaapa*, Heb. *meumah*, Mg. *na inona na inona*.

So signifying “whoever,” “someone,” &c., as Ef. *se Mota isei*, Mg. *iza*, Arb. *ay*.

The interrogative What? is used in Ef., as in Arb., after nouns in an indefinite sense, “however,” “some or other;” and after verbs preceded by the negative adverb it is used in Ef. (*mau*), Fotuna (*ma*), and Aniwa (*mana*), in the same indefinite sense as in Amharic (*m* or *mě*).

The word for “man,” in Ef. *nata*, is used, as is the same word in Aramaic, *enasha*, and as in Heb., to denote “someone,” “anyone,” (cf. German *man*, French *on*), “each,” “everyone.” If Ef. “every” is also expressed by *sera*, for which see the numeral 1 below.

Other indefinites are My. *pulan*, Arb. *fulan* “such a one.” “Such a one,” “such a thing,” is expressed in Mg. by *ano*, *anona*, *ranona*, *ianona* (*ra* and *i* “personal articles”); My. *anu*, *anun*, and *sianu* (*si* “personal article”), Florida *hanu*, Arb. *hanu*.

The Reflexives.—In the Se. languages we find “self,” “selves,” expressed by various words with the nominal suffixes, as Eth. *rees* head, *reeso* his head, “himself,” Amh. *ersu* himself “he.” In Arb. occurs also *nafs* (Heb. *nefes*) soul, *ruh* spirit, *an* eye, essence; Heb. *etsem*, *gerem* bone, *guf* body. The word thus used in Mg. is *tena* body, self (My. *den* self); compare Arb. *tun* the body. The word that is used in My., as *tena* in Mg., with the nominal suffixes, to denote self, selves, is *diri*, compare Eth. *lali* self, selves, as My. *dirikamu*, Eth. *lalikemu* yourselves. If Java *dewe* is identical with My. *diri* (if My. *orang*, Java *uwong*, *wong* man), it has come to be in that dialect a substitute for the pronoun third person as the above-mentioned *ersu* in Amh. In the Se. languages self, selves, is often expressed by the “reflexive forms” of the verb; it is thus, as we shall see below, also in the Oc. dialects.

## CHAPTER VI.

### ADVERBIAL PARTICLES AND CONJUNCTIONS.

THE common particle of comparison signifying "as," Heb. *k'*, *ka*, Arb. *ka*, seen also in Arb. *kama*, Heb. *kemo*, Eth. *kama*, *zakama*, *kamaze* as (as what, that as what, as what this), Heb. *kazeh*, Arb. *kada*, *hakada*, Arm. *kedî*, *a'k*, *a'kan*, *da'k*, *da'k hono*, *hokan*, *hokut*, as, thus, so. These are combinations of the particle *k'* as, and the interrogative, relative, and demonstrative particles. The same are seen in Ef. *kî*, My. *kiyan* "as," Ef. *kua* so, Mg. *ahoana* "however," Ef. *kite*, Java *kadi* (Arm. *kedî*) as, Ef. *taka*, *takan*, Mg. *tahaka*, Arm. *da'ka*, *da'k hono*, "as," "that as," Mg. *hoatra* "like," "as." See further below on the interrogative adverbs.

The same particle occurs with the preposition *be*, *ba*, prefixed in (perhaps, see verb forms below, My. *bagai*, contracted *bagi*) Heb. *bekoh*, (My. *bagai-mana*) Eth. *bakama*, (My. *bagini*) Heb. *beken* "as." If My. *buga* is same as Ef. *baka*, Fiji *vaka*, it, like them, belongs below (verb forms).

Adverbs of Place.—The following are the demonstrative particles above noted :—

|       | here (this)                             | there (that)                        |
|-------|---|-------------------------------------|
| Mg.   | <i>eo, eto, ety</i>                     | <i>eny, ery</i>                     |
| My.   | <i>sini, sinan</i>                      | <i>situ, sana, sanan</i>            |
| Tah.  | <i>nei</i>                              | <i>na, ra</i>                       |
| Ma.   | <i>konei</i>                            | <i>kona</i>                         |
| Tong. | <i>ko-heni, a-heni</i>                  | <i>ko-hena, a-hena</i>              |
| Ef.   | <i>i, se, ais, esas, nanga, &amp;c.</i> | <i>ina, esan, esanien, &amp;c.</i>  |
| Arb.  | <i>hona, hahona</i>                     | <i>hanna, hinna, honna, &amp;c.</i> |
| Heb.  | <i>hennah, zeh, ʔhi</i>                 | <i>sham, halāh, Syr. hal</i>        |

We see the article in My. *sini* (*ini* this), *situ* (*itu* that); Bugis *kotu*, Ma. *konei*, *kona*; Bugis *komaie* (*n* to *m*, Ma. *konei*), Java *kene*, and *riki* here (*iki* this). These occur with the prepositions prefixed as with *be*, *ba*, Eth. *bahya* here, *bazya* there; Haw. *maanei*, *malaila*, and with *le*, *la*, *li*, Syr. *leko* here, *lehal* there; My. *disini*, *disana*; Tong. *giheni*, *gihena*; Sam. *iinei*, *iina*, *iila*, *io*; Mg. *ao*, *aty*, *amy*.

Connected with these are the Oc. "directive particles" :—

|      | hither     | thither                   |
|------|------------|---------------------------|
| Sam. | <i>mai</i> | <i>atu, ane</i>           |
| Ef.  | <i>mai</i> | <i>banotu, baina, ban</i> |

Thus the *i* of *mai* is "here" (Ef.), and the *tu* of *atu*, &c., is the *tu* in My. *situ*, and the *ina*, *na*, *n*, of *baina*, *ban*, is the above *ina*, *na*, "there." The only question is as to the nature of the prefix, *ba*, *ma*, *a*, to these pronominal adverbial particles. Now, these words in Ef. are verbs, *mai* to come here, *banotu*,

*baina*, *ban* (also *bano* and *bani*) to go there ; and it is a fact that one of the commonest verbs in Ef. is *ba* to go, also to enter in (to anything) as *i ba rarua* he enters into a canoe or ship, "go on board a ship," "embark." The simplest explanation, therefore, would seem to be that Ef. *mai* (for *bai*) is *ba i*, "go here," i.e., "come here," and *ba notu*, *ba ina*, *ba n*, "go there." But another and better explanation is given below (Verb Forms, Causative Form) by which *mai* is "make for here," and *atu*, &c., "make for there." This latter explanation is confirmed to certainty as correct by the equivalent expressions in Mg. *mankety*, "come hither" (*ety*), and *mankeny*, *mankery* go thither (*eny*, *ery*), and that these Mg. words are "departiculative" verbs of the causative form (see below) is beyond all doubt. The question as to the origin of these (Pacific) "directive particles," rendered illustrious by the labours of Bopp, is thus finally set at rest.

The Interrogative Adverbs.—Where ? is expressed in My. by the above *mana*, Sam. *fea*, and in Ef. by the above *safa*, *sa*. In Mg. it is expressed by *aiza*, Heb. *ēzeh*, Mg. *aia*, Heb. *ēyah*, Ef. *ē*, Heb. *ē*, and in Ef. with article, *sē*.

How ? Why ? is expressed in Ef. by *kua*, *kuan*, or *ngua*, *nguen*, Mg. *ahoana*, *akory*, of which the *h*, or *k*, or *ng*, is the above particle of comparison "as," and *ua* or *o* the interrogative, the final *na*, *ry* being demonstratives ; compare My. *bagimana* (*bagi* "as"), and Ef. *kasafa*, *kasana*, *kasa*, as what ? dialect *kaimbe* (*kaibe*)

Epi *kavai*, Tigre *kamai*. Tongan *fefe* (Sam. *pefea*), Heb. *bamah*, Eth. *bament*, Am. *biha*, Arb. *fima* (why?), have the preposition *be*, *ba*. Ef. *tākan*, Syr. *a'kano*: the Syr. is interrogative, particle of comparison (above), and demonstrative, the Ef. the same with article *t'* prefixed. The Sam. *faapefea* how? My. *mangapa* why? Fiji *vakauevei* how? are "departiculates," Causative Form (see Verb Forms below). Ef. *tabalise*, or *tabulisafa* is *taba* to be like, *le* thing, and *se* or *safa* what? Ef. *taba* to be like, Mg. *tovy*, My. *dama* (in *damakiyan* like so), Heb. *damah*, Arm. *dema* to be like.

When? Ef. *sifi rang*, *sifi nang* what time? and *nangasa*, i.e., *nanga sa* time what? My. *pabila* what time? *bila mana* time what? Mg. *oviana*, *ovi* what, *ana* time? Sam. *anafea* time what? This word "time" without the article in Mg. *ana*, Arb. *an*, has the article in My. *dan*, Ef. *rang*, and *ran*, *nang*, *lang*. In Arb. also *ayyan* (for *ay an* what time?) denotes "when?"

How many? is expressed in My. by *barapa* (*apa* what?), Mg. *firy*, Java *pira*, Ef. *bisa* and *bia*, Sam. *fia*; this word is a "departiculative" of the reflexive form (see Verb Forms below).

Interrogative particles are My. *kah*, Ef. *ko*, Syr. *ka*, and My. *tah*, Ef. *ta*, Tigre *da*, and Mg. *no*, Eth. *nu*.

Adverbs of affirmation are My. *eny*, Sam. *ena*, Arb. *inna*, and My. *iya*, Sam. *i*, Ef. *ia*, *io*, Arb. *'iy*, Mod. Syr. *he'*, *ye'*, and indefinite affirmative My. *lah*, Ef. *la*, Arb. *la*.



**Adverbs of Negation.**—Sam. *lē* (Maori *tē*), Paama *ro*, Heb. *lē*, *la*, *lo*, Ef. dialects *tī*, *tu*, *ta*, *dī*, *ndī*, *tsi*, *sa* (prohibitive), and in the first syllable of *tab*, *tiba*, *riba*, “not,” and of *tika*, *rika*, *tsika*, *tsia* “is—not,” Sam. *leai*, (for *lekai*). As to the *b* or *ba* in *tiba* it is the preposition *b'* (*bo*, *ba*) as in Eth. *alēba*, *alēbo* is—not, *alē*, Heb. *al* not, and as in Arb. *ma fi* is not (*ma* not), and the *ka* (in *tika*), also means “is” (see below), being a verb substantive. The change of the original *l* to *r*, *ɖ*, *ts*, *s*, is to be noted. We have the same negative in My. *ta*, and in the first syllable of *tida* (compare Amh. *lela*, verb substantive Eth. *halo*, Amh. *ala*), *tada*, *tiada* (My. *ada* is, are, Amh. *ala*), and as *ja* in *jangan* (prohibitive). We have the same negative in Mg. *tsy*, and in the first syllable of *tsiary*, *tsiadry* (*ary*, *adry*, My. *ada*), *diahoe*, *tsia*, My. *tak*, Ef. *tika*, *tsika*, *tsia*, Sam. *le'ai*, Arb. *la yakun*, *la yaku* is—not, literally “not—is,” and in the last syllable of Mg. *aza* (prohibitive). Mg. *tsy*, *isy*, *tsisy* (*isy*, verb substantive) compares with Arb. *laisa*, *leis*, Ch. *lo ita*, Syr. *lath*. The prohibitive has the imperative particle thus: Ef. *ba sa*, dialect *nga sa*, or *ka sa* “that not,” My. *jangan* (*ja ngan* not that, not shalt), Mg. *aza* (*a za* “that not”), and the change of *t* to *s*, *j*, *z*, is partly owing to the emphasis natural to a prohibitory command, and partly to the neighbourhood of the imperative particle.

My. *bukan* compares with Arb. *ma yakun*, Epi *maka* with Arb. (Bagdad) *maku*, for *ma yakun*, *ma yaku*, the final *n* of this verb substantive being elided.

The Arb. verb substantive *kana* (Eth. *kon*, Amh. *hon*, *k* to *h* as in Mg. *diahoe*, cf. Sam *le'ai*) sometimes elided the final *n*.

A third negative appears in Epi (dialect) *i*, Eth. *'i*, Mg. *ai* not, and in the first syllable of Sam. *i'ai* (*'ai* as in *le'ai*) Tonga *ikai* is—not. These three, *le*, *ma*, and *i*, are the common Se. negative adverbs, and the first in Oc., as in the Anc. languages, is by far the commonest and most used. It is important, also, to note the Se. verbs substantive used with these negative particles in Oc. as in the Anc. languages.

Conjunctions.—Ma. and Ha. *a*, Rarat. and Tah. *e*, Arb. and Eth. *wa*, Heb. and Arm. *wě*, “and”: Ef. *ma*, *me*, Sam. *ma*, “and,” literally “with,” “together with,” and My. (with article) *dan*, same as preposition (above) Arb. *ma'*, &c. Hale remarks that the pronouns perform the office of conjunctions, so Ef. *nara* (they), Epi *nai* (he), *nalo* (they), “and”: compare, perhaps, Mg. *ary*. For My. *maka*, Mg. *manko*, see Verb Forms below. As final conjunctions signifying “that,” “in order that,” “to,” occur Mg. *mba*, Ef. *ba*, *mba*, Arb. *fa* (as final conjunction): Mg. *ka*, My. *akan* and *ngan* (in *jangan*), Ef. *ka* and *nga*, Sam. *ia*, Ha. *i*, Ma. and Rarat. *kia*, Tong. *ke* is the preposition (above) which in the Anc. languages also, Arb., Heb., Arm., was used as a final conjunction. Led by the phonetic similarity and use, I formerly compared it with the final conjunction Heb. *ki*, Arb. *ka*. Another final conjunction is in Sam. *ina*, Arb. *en*, *enna*.

Interjections.—Ef. *o* (after nouns), Eth. *o* (before

nouns) vocative: Ef. *uand*, Mg. *inay*, Ma. *ina*, Heb. *hinneh*, Amb. *enaho*, there! behold! look out! As a vocative is used My. and Arb. *ya*, Ha. *e*; Mg. and Heb. *he*, *lo*! Mg. *akory*, *akory la*, Ef. *akori la* (see *la* adverb and *ri* demonstrative, above), *ako*, Heb. *ekah*, literally "how?" In Ef. and Heb. used in lamenting and deploring, as Ef., in bewailing the dead, *ako tai O* alas, O brother! *ako ki nu O* "O woe is me;" but in Ef. and Mg. used also as a mere exclamation of surprise. My. *ahi*, *ayi*, *ayue*, Sam. *aue*, Heb. *hoi*, *awoy*, Arb. *awi*, *wa*, Eth. *wai* "alas!"

## CHAPTER VII.

### AUXILIARIES AND PARTICLES OF TENSE.

THE verb substantive (see above, under the negative adverbs, *tika*, Arb. *kana*, *yaku*, *aku*, i.e., *ku*) is used in the Mod., as in the Anc. languages, as an auxiliary of tense. Thus in Tonga *gua*, *gu*, present tense; Sam. '*ua*, present and past; Tah. *ua*, Ef. dialect *kuʻ*, past. Hale observes that it is used with all the tenses, and that in Ma. it is generally *ka*, so in Ef. it is usually *ka*, another form of which seems to be *ko*. Between Ef. *ka* and *ko*, the difference is that *ka* denotes the past, *ko* present continuance of a state, quality, or action, thus *i ka tok* he stopped, *i ko toko* he is continuing stopping, and compare Ma. "*ka pai* good (is good), *ka hore* no, it is not" (Ef. *tika* not is, is—not). Thus *ka* and *kua*, whether we regard their phonetic form or use, may be regarded as (*ka*) a relic of the Anc. "perfect" of this verb (Arb. *kana*), and (*kua*) of its Anc. "imperfect" (Arb. *ku*). My. *ada* (Amh. *ala*, Eth. *halo*) is used like "is," "are" in Eng., "is" or "are stopping." In Ef. the verb substantive thus used is *bo*, as *bo uia*, is good, *bo toko* is stopping, *bo bisa* is speaking. Now this is the Se.-Oc. preposition, used in Ef. as a verb substantive, *bi*, with

*o* suffixed instead of *i*; *bi*, as already stated, is the preposition (used also in Arb. and Eth. as a verb substantive), and *o* is the pronoun third person, which also is used in the Anc. languages as a verb substantive, and the preposition *b'* (in the Se. languages) prefixed to a verb gives a gerundive sense, denoting continuance. Thus *bo* (dialects *mo*, *fo*, *uo*, *o*) is literally "in being," continuing being, going on being; *bo* cannot be used before a substantive, and is only used before verbs (or adjectives) to give this gerundive sense. See more below on *bo*, *kai*, *ka*.

An auxiliary tense particle, which is, as Bopp rightly thought, of pronominal origin, is Mg. *n'* (prefixed), Sam. and Tong. *na*, Tanna *n*, *in*, denoting the past; but in Fiji it denotes the future, in Motlav the present, and in Tagala the present and the past. It is the Se.-Oc. demonstrative (above), used also in Amh. (*na*) as a "verb substantive," Heb. *hinneh* used before the verbal noun (participle) for the present, the future, and the past of the finite verb; Arb. *inne*, Eth. *ene*. In Mg. *no* "was" is the past tense of the verb substantive *o*, but also sometimes means "is;" compare the *o* in the above Ef. *bo*.

The particle of the future is in Mg. *h'* (prefixed), My. *akan*, Ef. *nga* (*ka*); Mg. *ho* "will be," is the future tense of the verb substantive *o*, *o* as in *no*, and in Ef. *bo*. Mg. *h'*, My. *akan*, Ef. *nga* (*ka*) is the preposition "to" (for which see above), and the same preposition in the Anc. languages is used also as a final conjunction "that," and prefixed to the verb or

verbal noun sometimes expresses the future and sometimes the gerund (see next paragraph below). This preposition in Chaldee is prefixed to the verb substantive, and the compound is used as an auxiliary of the future, or denoting, as Mg. *ho*, "will be" (literally "to be" or "that be"); so Ef. *nga uo*, compound auxiliary of the future (dialects *nga bo*, and *ngo*—cf. Mg. *ho* with this latter), "will be" (literally "to be," or "that be"). See above, the final conjunction.

In the Anc. languages both of these prepositions (for instance, in Heb.) were prefixed to what is the verb in Oc. (that is, to the verbal noun) forming a gerund. In Mod. Syr. the preposition *b'* is prefixed to what was the Anc. infinitive forming the Mod. present participle and the present tense (denoting simple continuance like Ef. *bo* before verbs). It also forms a much-used participle or gerund in Ef. in such phrases as "he answered and said," Greek "he answered saying," Ef. *i bisa bo tili* (i.e., *bo-tili* or *botili*). In another Ef. dialect this latter use of *bo* is expressed by the other preposition (see preceding paragraph) *ka*, *nga*, as *i bisa kai tili* (the *i* of *kai* is the article); so Mg. *ka*, as Ef. *i kani bo buka*, or *i kani kai buka*, Mg. *nihinana izy ka voky*, he ate to being filled. In Ef. the preposition may be omitted, as *i kani buka*, "he ate filled," i.e., "being filled." In Fiji the preposition *ki* is thus used, as "*lako ki moce*, go and (to) sleep." (Haz., *Gr.*, p. 52.)

The Ma.-Ha. *e*, which Bopp compared with My. *de* (*di*), is the same preposition (occurring as *i*, see above

on the prepositions) by elision of the consonant (Heb., Arm. *le*, My. *de*, Sam. *e*), and is the sign of continuance (present), and of the future; its force is well given in the Tahiti Dictionary as "answering generally to the English auxiliaries would, could, should, ought, may, can, will, and shall." In Heb., used in the same way, it gives a gerundive sense; in Ch., with the force of a final conjunction, it gives a "conjunctive, optative, and imperative power," and, as above remarked, with the verb substantive suffixed it denotes "will" or "shall." Probably Sam. *e* (like Ef. dialect *o*, for *bo*) is the third personal pronoun, or verb substantive, with the prefixed consonant of the preposition elided. In Sam. it seems that it sometimes occurs as *te*, My. *de* or *di* (the same preposition) is also used as a sign or particle of the future tense.

Particles of Mood.—The Infinitive or Subjunctive, it need scarcely be said, has the same preposition "to" or "that," as in the future, thus Mg. *h'* (prefixed) *ho* (separate, before the verb), My. *akan, di* (as *iya andak akan berlayar* he intends to sail, *iang tiada de, or di, makan orang* which men are not to eat), Ef. *nga* (*ka, k'* dialect), Sam. *e* sometimes *i*, Arm. *le*; the radical meaning of each of these particles (they are all forms, some with addition of another particle, as Mg. *ho*, of the one preposition "to," see above) is "to." Thus Mg. *mangataka handeha* "I ask to go," *tsy manambary ho hanina izy* "he has no rice to eat;" Sam. *ou te musu i alu* "I am unwilling to go," *ou te musu e saili* "I am unwilling to seek;" Ef. *i tili i nga tok* "he

said he *to stop*," i.e., that he, or that he should stop. So Arb. *li*, Heb. and Ch. *le*, to, that, in order that (before the verb, or infinitive). See this Se.-Oc. preposition above.

The Imperative.—The foregoing has sometimes a precativè or permissive power, as Ef. *i nga tok* "he to stop," that is, he may stop, let him stop, dialect *ke tok*, *k'* (for *nga*), *e* he, *tok stop*, he may, or let him stop, "that he stop," same order as Arb. *liya*"*fira* that he forgive (*li* = *k'*). The second person imperative plural in Ef. *ko* (of which the *o* is a fragment of the pronoun second person plural) as *ko tok* "stop ye" (literally let, or that, ye stop) has the same order as *ke tok* let him stop. In the imperative second person singular in Ef. *ba*, in like manner *a*, is a fragment of the pronoun second person singular, as *ba tok* stop thou, literally *b'* that, *a* thou, *tok stop*; for *ba* "that," Arb. *fa*, see above, the final conjunctions. In one dialect of Ef. this *ba* is used instead of the above *nga*, or *k'*, in the future, and infinitive or subjunctive. In Sam. *ia*, *i* (*kia*, *ki*) is a sign of the imperative and subjunctive; and *ina* is also used, see the final conjunctions. In the same way was used Arb. *li*, Arm. *le*, Arb. *ka*, *en*, *enna*, and *fa*. In Mg. My., and sometimes in Sam., but never in Ef., the verb alone may be used for the imperative, as in English.

The Anc. Se. *mimation*, or *nunation*, or the suffixing of final *m* or *n*, as, e.g., in Himyaritic, is found in Oc., that is, words are found (see, for instance, the numerals below) in Oc. with this *m* or *n* that had



been suffixed to them in Anc. times. This final *n* is found sometimes variously changed to *ng*, *k*, &c. Distinct traces are also found of the Anc. vowel endings, especially *u* or *o*, the Anc. ending of the nominative, but without, of course, any case signification.

## CHAPTER VIII.

### FORMATIVE PARTICLES OF THE DERIVED VERB STEMS.

THE Oc. verb is a verbal noun (substantive or adjective), as Bopp has rightly remarked. It corresponds to or is the Anc. Se. verbal noun to which the article was or might be prefixed, and which was used both in an active and a passive tense. Hence the common Se. verb-form particles often occur prefixed to the article : that is, the particle is prefixed to an ancient verbal noun with the article. The article combined thus with the verb-form particle in Oc., as if it were a part of it (suffixed to it), assumes all the phonetic forms already familiar to us, namely, *l*, *r*, *g*, *ka*, *ha*, *n*, *ng*, *m*, and often modifies the initial consonant of the word to which it is prefixed, and coming as it does between the stem-word and the formative prefix it sometimes modifies also the latter. In the Se.-Oc. languages there are only three verb-form particles, two of which *n* and *t*, are reflexive (and reciprocal), and the third *a* (*ha*, *ta*, *sa*), causative. These are sometimes combined, causative-reflexive or reflexive-causative. To these in the Anc. verbal noun the formative *m* was very often prefixed : hence we find it very often prefixed in the Mod. languages in the verbs (that is, Anc. verbal nouns). The Oc.

verb being a verbal noun may be used as an adjective (participle), and often is used also as a verbal substantive, though, as will be shown, there are Mod. methods analogous to and partly identical with the Anc. of distinguishing both the verbal adjective (participle), and verbal substantive (infinitive), from the verb. The Anc. Se. verb was originally a noun, and as to the form-particles now to be considered or compared, Halevy has remarked—"Ces particules sont visiblement des thèmes pronominaux qui servent aussi à la flexion des noms, et, véritable trait-d'union entre ces deux catégories de mots, montrent d'une manière concluante que verbe et nom étaient originairement confondus dans la conception linguistique des Sémites." Both in the Anc. and Mod. languages these particles have sometimes become *radicalized* or fossilized, forming secondary ground stems, to which the same or the other particles are again prefixed as if they were primitive stems; these radicalized particles we may call the unconscious verb-form particles. We may now consider *as prefixed*—

1. The causative particle, Arb., Eth., Amh., Syr. *a*, Heb. *h*, *hi*, Assy. *sha*, *a*, Himy. *sa*, *ha*, Syr. *sa*, *tha*, Heb. *ta*, *ti*, Eth. *sa*, *ta*, Amh. *as*. The first, *a*, in the common form: to this the verbal noun formative was prefixed in the Anc. languages giving *ma*, which in Syr. became the Maphel form, the sole form in Mod. Syr., and almost the sole, certainly the prevailing, form in Oceania, owing to the Oc. verb being the Anc. verbal noun. Thus we have in Mg. *ma* (*fa*, *pa*, *mpa*),

and, probably by elision of the *m*, *a* (in certain circumstances), My. *ma*, Madura *a*, Ef. *ba*, *fa*, Sam. *fa* : this, with the article (prefixed originally, as explained, to the verbal noun), gives us Mg. *maha*, and *mana*, *man*, My. *man*, the *n* (that is, the article, see its forms above) being variously modified according to the initial letter of the word to which it is prefixed, which it also variously modifies, as also in My. ; see Bopp, Müller, and the Mg. and My. grammars for the particulars of these modifications. Marsden and Craufurd deem this *n* purely euphonic, but Bopp has shown that it is not. The *n* (article) is sometimes elided (or assimilated). Identical with Mg. *maha* is Ef. *baka*, *faka* ; Sam. *fa'a*, Ma. *whaka*, Fiji *vaka*. In this combination Mg. has the two forms of the article (see above), *n* and *h*, My. (except in a few instances) only the one, *n*, but also *r*, Ef. (except in a few instances) and Sam. only the one, *ka*, 'a.

There occurs also in Sam. *ta* (rare), Tahiti *ta* (frequent), Ef. *sa*, *si*, My. *sa*, *si*, Mg. *sa* (rare). This, combined with the article, gives Ef. (*sala*) *sara*.

2. The Reflexive *n*, Heb. (*hin*) *na*, *ni*, *hi*, and *i*, Arb. *in*, Assy. *na*, Eth. *an*, in Arb. sometimes, in Assy. often, assimilated. In Mg. *in*, Java *in*, Dayak *in*, Haw. *na*. Comparatively rare in both the Anc. and Mod. languages, the following being the common reflexive particle :—

3. Reflexive, Heb. *hith*, Arm. *ith*, *eth*, Eth. *ta*, Arb. *ta*, and *it* : in Heb. and Arb. the *t* or *th* sometimes elided or assimilated. With the verbal noun pre-

formative *m'* (originally *ma*), Arb. *muta*, *mota*, *mi'*, Arm. *meth*, *mith*, Heb. *mith*, *mit*, *mi'*, Mg. *mi* (*fi*, *pi*, *mpi*), and *i* (*m* elided), Ef. *bi*, *fi*, My. *ba* or *be* (*pe*), and, with article as *r* or *l*, *bar*, *par*, *ber*, *per*, *bal*, *pal*, Sam. *fe*, Tag. *mag* (*g*, article, My. *r*), Battak *mor*, Vanua Lava *ver*, Mota *var*, Fi. *vei*, Oba *vui*, Mg. *voa* or *voi* (article with its consonant elided).

There also occurs (without the preformative *m*) Mg., *ta*, My. *ta*, Ef. *ta*, Fiji *ta*, Mota *ta*, Sam. *ta*; and in My. with article as *r*, *tar* or *ter*, in Mg. with article as *n*, *tan*.

The above Mg. form, *mi*, with article as *ha* (as in causative *maha*), gives *miha*.

4. The Reflexive-Causative, a combination of 3 and 1—Syr. *ethma*, Mg. *tafa* (frequent), Ef. *taba* (rare), Oba *tama*, Mota *tava*, Florida *tapa*. The reflexive-causative (or causative-reflexive) was pretty frequent in the Anc. languages, and is just about as frequent in Mg., in which, in addition to *tafa*, there occurs the form (see *mi* above) *mifa* (frequent), with article as *n*, *mifan*, *mifana*, with "double article" *mifanka*.

These particles in the Mod. languages modify the meaning of the word to which they are prefixed exactly as in the Anc. Thus, to take first the causative:—

Mg. *vono* act of killing, *mamono* to kill, My. *bunoh*, causative *mambunoh*, or *mamunoh*, *maninggi* to elevate, from *tinggi* high, Mg. *manisy* to create, from *isy* to be, *manamaro* to multiply, from *maro* many, *mamaka* to root, send forth roots (make roots), from

*faka* root. So Heb. *hishrish* to put forth roots, *shorish* root, Arb. *awraka* to put forth leaves, *warak* a leaf, Mg. *mandravina* to put forth leaves, *ravina* a leaf. Another class of denominatives of the causative form "denotes movement towards a place (compare to make for a place)," as Arb. *asham* to go to Syria (*sham* Syria), *athama* to go to Tehama, Heb. *heymin* to go to the right (*yamin*), Java *malabu* to go within (*labu*), My. *malaut* to go to sea (*laut*), *maniabrang* go to the other side of the water (*sabrang*), Ja. *aniabrang*, Ja. *mangwetan* to go eastward (*wetan*), *manglor* to go north (*lor*), Ma. *whakawaho* to go without (*waho*), Mg. *mankany* to go there (*any*), *mankeo* to go (come, make for) here (*eo*), *mankaiza* to go where (*aiza*), Ef. *bakae* to go where (*e* where?), Ef. *mai* to go (come, make for) here (*i*), Sam. *mai*, compare, perhaps, My. *mari*, Ef. *baina* to go there (*ina*), Sam. *atu* to go there (*tu*), Ef. *banotu* to go there (*tu*, or *notu*), Sam. *ane* to go there (*ne*), *a* as in *amata* to begin, make beginning (*mata*, Tahiti *haamata*, *tamata* to make beginning, *mata*), Java *apadu* to make dispute (*padu*). This is the true explanation of these remarkable words *mai*, *atu*, *ane*, which were so carefully investigated, though without success, by such scholars as Bopp, Humboldt, and Buschmann.

Mg., My., Ef., Sam., *maty*, or *mate*, *die*, *dead*, Mg. *mahafaty*, Fiji *vakamatea*, My. *mamate*, Tah. *haamate* to kill (Sam. *tamate*); Mg. *velona*, My. *idup*, Ef. *mauri*, Fiji *bula*, Sam. *ola*, a being alive, life, living, Ef. *bakamauri*, Fiji *vakabula*, Sam. *faaola*, Mg.

*mamelona*, My. *mangidupi*, to make or keep alive; Mg. *vao*, new, *havao* newness (*ha* article), *mahavao* to make new, or with article as *na*, *manuvao* to make new, so *be* great, *habe* greatness, *mahabe* and *manabe* to make great, and *zava* a being clear, *mahazavu* and *manazava* to make clear, enlighten. The causative particle is sometimes doubled, as Ef. *fafa*, Fiji *vakavaka*, Mg. *mampa*, *mampan*, *mampaha*, *mampanka*. The Mg. *manka* has 'nka, "the double article," and *mampan* is for *manpan*.

As in the Anc. languages, e.g., Arb., the Oc. causative form sometimes denotes the "getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something of a certain kind" —(Wright). These are denominatives, and are intransitive, because the "Semites" "regard as an act what we view as a state." Thus Sam. *faatocaina*, to become like an old man (*toeaina*), Fiji *vakadrau*, to make or have leaves (*drau*, see Mg. *mandravina*, above), *vakavuravura* to become worldly (*vuravura*), Ef. *fakameromina* (*meromina* world), Fiji *vaka-Sydney*, Ef. *faka-Sydney* to be Sydneyfied, to make like Sydney, Fiji *vakaevei* to make or become how? (*evei*), Sam. *faapefea* (*pefea*), Mg. *maninona* to make what? how much? (*inona*), and reflexive-causative (see below) *mifaninona*. Sam. *faapea* (*fea*), (Fiji *vakaevei*), My. *mangapa* why? The My. *maka* (see conjunctions) compares with Mg. *manko* why, so (a pleonastic particle of conversation), and therefore belongs to this form; *ko*, as what, so (see above). Compare the Arb.

x., which sometimes signifies "to become like" (make oneself like).

In the Anc. languages, also, the causative form is sometimes "declarative or estimative," and the word denotes to deem, think, or declare a person or thing to be so and so. In Fiji "*vakacacana* lit. to make bad; i.e., to declare to be so . . . *vakadonuya* to represent or speak of one as just, to approve of." In Ef. *sa* or *se* (Anc. saphel), with article as *ra*, as *seralesoko* to deem true (*lesoko*), believe, *seratepalo* to deem worthless (*tepalo*), despise. This meaning is pretty frequent in Ef.

The following forms of the Oc. causative are identical with the Anc. forms known as the *saphel*, *shaphel*, *taphel*, &c.:—Sam. tamate to kill (*mate*), Tah. *tama* to cleanse (*ma* clean), frequent in Tah. and called "the causative form" (*Tah. Grammar*), Ef. *sigiri* to strengthen (*gara* strong), *sabera ki* to scatter (*bera*, reflexive *tabera* scattered), My. *sabar* to scatter, reflexive *tabur*, and perhaps Mg. *sakelikia* to carry under the arm (*helikia* armpit), Sam. *saluku* to shake (*lulu*), Haw. *haluli* (*luli*, reflexive *naluli*).

2. The rarer Reflexive (middle, passive) *n*, Heb. niph'al, Arb. vii. (*infal*) occurs in Haw. as *nahal* torn (*hal* to tear). Hale describes the form with *na* as a kind of adjective with a passive sense, and Pratt the Sam. form with *nga*—as made neuter verbs by this prefix. This prefix occurs as *in* in Dayak (F. Muller). This *in* is sometimes *infixed* in Tagala, Formosa, Java, Battak, and My. (F. Muller). So also, though rarely,



in Mg., as *fitaka* deceit, *finataka* deceived, *faoka* wipe, *finaka* wiped; frequent in Javanese. The Arb. xiv. and xv., and the third of quadrilaterals infix this *in* between the second and third radicals.

3. The common reflexive (middle, passive, reciprocal): see above, under 3, for the Anc. and Mod. forms of this particle. Examples:—Mg. *mi'* and *voa*; as *milahatra* to arrange himself (*lahatra*), arranged, causative *mandahatra* to arrange, set in order (anything), and *voalahatra* arranged; very frequent in Mg., and always contrasted with the causative. My. *bar*, *bal*, *ba*, or *ber*, *bel*, *be*, as *berajar*, or *belajar* to learn (*ajar*): "the intransitive or neuter verb," the *r* or *l* is the article. Ef. *bi* or *fi*, as *biauli*, or *fiauli* (causative *baauli* or *faauli*) to take the place of each other (*auli* take the place of), or to keep on doing so, *biliu* to go backwards and forwards between two places (*liu* to return), *fiatu* (*atu* to smite) to smite or kill each other, as in war. Sam. *feanu* to spit (*anu*): this form in Sam. is commonly reciprocal (Pratt), thus with the preposition '*i* (*ki*)' suffixed *fealua* '*i* to go from place to place (*alu* to go), or back and forth, or the final *i* (to be explained below), *fealofuni* to love one another (*alofa* love), Fiji *veilomani* (*loma*). The article in My. *bar*, *pal* is *r* or *l*; in Mg. *miha* (causative *maha*) it is *ha*, as *tsara* good, *hatsara* goodness, causative *mahatsara*, (and *manatsara*) to make better, ameliorate, reflexive *mihatsara* to become, or grow better, *fotsy* white, *hafotsy* whiteness, reflexive *mihafotsy* to grow white, causative *mamotsy* to whiten: with *mihafotsy* compares

My. *berputih* to be white. In Ef. *bi*, *fi*. Fiji *vei*, Oba *vua*, Banks Islands *var*, *ver*, *va'*, Solomon Islands *fai*, *fei*, this form is often reciprocal, and in My. *bar*, *ber*, *ba*, *be*, Mg. *mi*, *miha*, reflexive (passive, neuter). In the Anc. languages, *e.g.*, in Arb. and Heb., it is reflexive, reciprocal, passive. "Out of the reflexive arises the reciprocal signification." The reciprocal implies plurality; the idea of plurality is often marked in Fi. *vei*, Tagala *mag* (= My. *bar*, *g* for *r*); another form of the same idea is *frequency of the act*, keep on doing, see Ef., above. Thus *ta*, in Sam., "expresses repeated action," and so *mag* in Tagala. In some cases this form, like the Arb. viii., agrees so much with the simple form that both "may be translated by the same word." The Anc. method of expressing the reflexive of the intensive was by prefixing the reflexive particle *ta*, &c., to the intensive form, Arb. ii., Heb. Piel. The Mod. expresses the same by such forms as Ef. *tagaragura* (*gara* strong, causative *sigiri* to strengthen) very strong, in which the reduplication is analogous to the Anc. doubling or reduplication of the intensive form. Another Mod. method is the doubling or reduplication of the formative prefix itself, as Ef. *bifi*, Fiji *veivei*, My. *beper*, Mota *varvar*.

This prefix (Arb., Eth., *ta*) appears as *ta* in Fiji, Ef., and Solomon Islands, as Ef. *tagaragara* very strong, *tübera*, My. *tabur* (see above) scatter. With article as *r* it is frequent in My. as *tar*, *ta'* forming a kind of "passive participle" (reflexive-passive), as *tarbalik*

inverted (*balik*), *tarbuni* hidden (*buni*), Sam. *tapuni* to shut. For this *ta* in Mg., see under 4, below.

A number of words in the Oc. dialects have *ma*, *mi*, &c., equivalent to the Mg *mi*, My. *bar*, *ba*, and appear as verbal adjectives, the formative having been prefixed in the Anc. or intermediate period; thus My. *lamah*, Mg. *malemmy*, *malemylemy*, Ef. *mailum*, *mailumlum* soft. In this word *mai* (Fiji *vei*) is in another Ef. dialect *ma* as in Mg. *malemmy*; Ef. *malingi*, Sam. *malingi* spilt, Ef. *lingi* to pour out, My. *bartuwah* and *batuwah* old, mature. A very Anc. word is in My. *barapa* (*apa*), Mg. *firy*, Ja. *pira*, Ef. *bisa* and *bia*, Sam. *fia* how many? The My. *barapa* has *bar*, the reflexive particle, with article as *r*; in Ef. the article appears as *s*, and elided, in the others as in My., *r*. The final part is the interrogative pronoun (see above). The word seems literally to denote "they what themselves"? how many? In Ef. it is never used of bulk, or in the sense of how much? In My. it denotes how much?—literally "it what's itself"? and also how many?

4. The reflexive-causative: see above under 4. Examples:—Mg. *tafasolo* substituted (*solo* substitute), *tafaiditra* brought in (*iditra* enter): frequent in Mg. Like Syr. *ethmaphel* it is the reflexive (passive) of *Maphel*, as Syr. *masken* to make poor, *ethmasken* made poor. Ef. causative *balanga* to raise (*langa*), *tabalanga* raised, raised itself, become raised; so Mota *tavaul* untied, become untied (*ul* to untie), Oba *tamarurus* (*rurus*) slipped off, become slipped off (Codrington).

Mg. *mifandahatra* arrange one another, causative *mandahatra* (*lahatra*), *mifankatia* love one another (*mankatia*, *hatia*, *ha* article, *tia* to love). This is the common reciprocal in Mg.; in the Anc. languages, also, the reflexive-causative, expressed sometimes the reciprocal, for instance in Syr. (*eshtaphel*). Corresponding to Mg. *mifa*, *mifan*, and "double article" (as in causative *manka*) *mifanka*, are Fiji *veivaka*, Araga *veiva* (Codrington), and Ef. *bifa*.

5. The Causative-Reflexive (frequent in Ethiopic). Mg. reflexive *milahatra*, with article *mihatsara*, causative-reflexive *mampilahatra*, *mampihatsara*, to cause to arrange himself, to cause to grow or become better (*tsara* good, see above), pretty frequent in Mg.

## CHAPTER IX.

### FORMATIVE PARTICLES OF THE VERBAL NOUN.

THE Verbal Noun (substantive and adjective).—In the Se.-Oc. verbal nouns are, or may be, formed from each stem or verb-form. To the Anc. verbal noun was often prefixed the article. The article is often found prefixed (the unconscious article) to an Oc. verb (that is, an Anc. verbal noun). In the Oc. dialects a verbal noun is often formed simply by using the article (Mod. form) with the verb (that is, Anc. verbal noun). A vast number of verbal nouns in My. have the article as *ka*, Mg. *ha*, Ef. *na*; but the article has, of course, the other forms in many cases. The Oc. verbal nouns are either adjective or substantive, and express the same ideas, quality, agent, action, time, place, instrument of the action, &c., as the Anc. Se. verbal nouns.

### FORMATIVE SUFFIXED PARTICLES OF THE VERBAL NOUN (SUBSTANTIVE AND ADJECTIVE).

a. A verbal adjective is formed in Mg. by the endings *na*, *i*, or *ina*, in Fiji by *i*, Sam. *ia* or *a*, and *na*, *ina*. These are adjective endings, and suffixed to nouns form adjectives, thus Sam. *eleele* dirt, *eleleu* dirty, Tong. *mafanna* heat, *mafannua* hot, *gele* mud,

*gelea* muddy, *Mg. olitra* a worm, *olerina* wormy, worm-eaten, *somotra* beard, *somorina* bearded, *ozatra* a muscle, *ozatina* muscular, Duke of York *ruma* house, *rumaina* full of houses. In *Ef. na* suffixed to adjectives slightly intensifies the meaning as *pila*, *pilana* big, or *bipila*, *bipilana*, *bipilena* or *bipilina*, *barbaruta*, *barbarutena* fat. In the Anc. languages we find both these adjective endings attached both to adjectives (participles) forming new adjectives, and to nouns forming (denominative) adjectives, thus in *Eth. i* (*awi*, *ai*), *Arm. an*, *ana*, *na*, *Mod. Syr. toz* dust, *tozana* dusty, *shena* peace, *shenaa* peaceful, *Arb. anu*, *an'*, *i*, *iy'* (both combined), *ani*, *Heb. an*, *on*, *i*, *ay*. Both of these formative suffixes are phonetically varied, and varied also as to use, in different dialects, but either simply intensify an adjective, or turn a noun into an adjective, as the use in a given dialect may be. Both are of pronominal origin, as Dillman has rightly pointed out, the *i* being etymologically connected with the *Se. i*, third personal pronoun and demonstrative. It "sounded originally *iya* or *aya* (= der, welcher)," Dillmann, sec. 117. As this particle played a large part in the Anc. *Se.*, and plays a large part in the *Mod.* also, or *Oc.*, I here quote Dillmann further, and beg particular attention to his words with reference to what follows:—"Auch im Semetischen gibt es ein von jenem *i* (that is, the demonstrative or third person pronoun), abgeleitetes relativ *ia*, dessen spuren sich im Bindevocal des Stat. Const. und in der Adjectiven-dung *i* *Eth.* noch erhalten haben," sec. 65. As to the

adjective ending *an*, and its pronominal origin, see Dillmann, sec. 122. On these two Se. adjective endings, see F. Muller, *Grundriss*, &c., iii. Band, ii. Abtheilung, pp. 332-3.

A vast number of adjectives (the so-called passive verb or participle) are formed in Ma.-Ha. by suffixing *ia*, sometimes shortened to *a*, to the verb, *na*, *ina* being more rarely used, and in Mg. by suffixing *i*, *na*, or *ina* to the verb. That these words are really formed adjectives, expressing, as in the Anc. Se., a permanent inherent quality or intensity, is beyond doubt. In the Tong. dialect, according to Marinor, it (*ia*, *ea* or *a*) "frequently" forms adjectives from substantives, and "verbs passive are not known in the Tong. language." In Ma. "nouns will be met with occasionally carrying the termination of a passive verb" (Williams)—that is, they are denominative adjectives. Compare Sam. *mala* calamity, *malaia* unfortunate, to be unfortunate. For Mg. *ina* (Tag., Formosa *in*), see *Grundriss*, p. 139; for Ma.-Ha. *ia*, *a*, Id., p. 31. The consonants prefixed, in the place cited, to *ia* do not belong to this ending, as will be shown below. These terminations also occur in the so-called "passive" imperative, Mg. *i*, *o*, Tag. *an*, Sam. *ia*, *a*. They occur also with the numerals (adjective or ordinals) as in Mota *i*, *ei* (*ai*), Eth. *awi*, *ai*, Heb. *i*, &c. So in Amh. *nga* for *na*, Sam. *nga*, Eromanga *ngi*, Santo, Whitsuntide, Ulawa, *na*, Mg. *ny*, Florida *ni*, Maré, Motlav, *ne*.

b. The Mod. abstract noun, infinitive or *nomen*

*actionis* is formed by the abstract ending *an*, more rarely *na*, in My. *an*, Mg. *ana*, Ef. *an* or *ana* (dialectically pronounced *en*, *ena*), Sam. *anga*, *nga* (or *ana*, *na*), Ha. *ana*, Nukuhiva, *n*, *ng*, *k*, identical with the Anc. Se. abstract ending in Eth. *an*, *na*, Amh. *an*, *na*, *nga*. This is a modification of the adjective ending *an*, *na*, as Dillmann has said. Not only as to form, but also as to signification, the Oc. abstract noun corresponds with the Eth. and Amh. abstracts referred to, and generally the Anc. infinitives of the same form, as the Arb. verbal nouns, having this same ending *an*, Heb. *on*. They "express the *action* or *state*, together with certain closely related ideas (such as the place of the action)," and "are used both in an active and a passive sense." So in Oc. they may be active and passive, and denote not only in all the dialects the action or state, but various related ideas, as the place, means, or time of the action. Thus Mg. *fiadunana*, slowness (*miadana*), *fiadiana* weapons (*miady*), *fanoratana* the means of writing, writing desk, pens, &c. (*manoratra*).

In Mg. and Ef., from every verb and every verb stem a *nomen actionis* may be formed by this ending; it is also very largely used in My., and not so largely in Sam. For this ending in other Oc. dialects, see F. Muller, *Grundriss*, p. 112; for the same in Arb. and other Anc. dialects, Id. iii. Band, ii. Abtheilung, p. 332.

This *n* was sometimes changed to *m* in Eth. and Amh., so Motu (New Guinea) in *matama* beginning (Sam. *amatanga*), Mota (*v* for *m*) *muleva* a going



(*mule* to go), *togava* a staying, station (*toga* to abide) Fagani *ma'eva* death (*ma'e* = *mate*, die). In Amh. this *m* (for *n*) is, like *n*, also an adjective ending. So Ef. *fau*, dialect *faum*, new, Mg. *vaovao*, My. *bharu*.

This verbal noun ending has become entirely pre-dominant in modern (Oc.) use, the other ending that prevailed so largely in Anc. Se., namely *t*, originally the Se. feminine ending, occurring for obvious reasons "fossilized," as below.

c. In the Anc. languages some verbs, treated as ground-forms, are known to be what may be called secondary ground-forms—*i.e.* they are verbal nouns or derived stems in which the formative additions have become fossilized. This is, of course, the case with a very large number of verbs in Oc. And the Anc. or Intermediate period verbal noun endings thus found attached to these Oc. words form a most conspicuous and pervading feature of these languages. The two Anc. endings were the two (*n* and *t*) above noticed.

1 (*n*.) Eth. *an*, *na*, Arb. *an*, Heb. *on*, *an*, Arm. *ono*, *ana*. Phonetic modifications are Heb. *o* for *on*, Eth. *am* (for *an*), frequent in Amh., and *ma* (for *na*), along with *an* and *na* and *nga* (for *na*). It occurs in Mg. as *na*, and *ma* and *nga*, the *ma* becoming also *av*, *v*, *f*; in My. as *n*, *an*, *ng*, and *m*, the latter also becoming *p*; in Ef. as *n*, *en*, *na*, *ng*, *m*, *f*; and in Sam. as *na*, *nga*, *ma*, and *fa*. Thus in the verb "to drink," Mg. *minona*, the ending is changed to *ma* in the verbal substantive *finomana*, and verbal adjective *ampinomina*: so in *velona* to be alive, live, the ending *na* is changed to *ma*

in the Mod. imperative *veloma*, substantive *amelomana*, adjective *velomina*. The first of these words occurs in My. as *minum*, Ef. *minug* (*minung*) (*n* to *ng*) and *minu* (*n* elided), and in Sam. as *inu*, in which the *n* is elided, but appears as *m* in the verbal substantive *inumanga*, and adjective *inumia*. See above, *a* and *b*, for these endings of the Mod. verbal substantive, and verbal adjective. The second word (*velona*) occurs in My. as *idup*, Java *urip* (*m* to *p*), in Ef. as *mauri* (dialects *mairi*, *mole*), Tanna *murif* (*m* to *f*), Maré *waruma*, Sam. *ola*. A word may occur in its Mod. ground-form in one dialect with, in another without, this ending, as My. *hanina* food, eating, My. *makan*, Ef. *kani*, Sam. 'ai (for *kani*), Mod. verbal noun, My. *makanan*, Fa. *kanien*, Sam. 'aina, and 'aiga (*g* = *ng*) food, eating; the latter corresponds in meaning with the Mg. *hanina*. A word may occur in a Mod. as in an Anc. dialect in one form with, in another without, this ending, or in one form with this, in another with the other ending now to be described.

2 (*t*). The Se. feminine ending *t*, *th*, Heb. *th*, often modified to *h* (silent), *ah* for *ath*, Arb. *t* modified to *h* (distinctly aspirated and guttural), Mod. Arb. *t* modified to *h* (silent as in Heb.), and by many Arabs to *ts*, Syr. *th*, *t* (in the common infinitive elided, *u* for *uth*), Amh. *t* (*at*, *et*, *it*, *ta*, and *ia* or *ya*, for *iat*), Eth. *t* (*it*, *ia* for *iat*, *et*, *ot*, *at*). To be noted is the adjective ending *i*, *iy'*, then to this suffixed this abstract ending *t*, so Arb. *iyat*, Eth. *īt*, *āt*, *ēt*, *ōt*, *ūt* are formed, and Heb. and Arm. *ut*.

This ending occurs in Mg. as *t*, and modified to *tr* (dialect *ts*), *r*, *s*, and *z*, also *k* and *h*; in My. as *t*, and modified to *r*, *k*, or *g*, and *s*; in Ef. *t*, *k*, and modified to *r*, and *s*; and in Sam. as *t*, and modified to *l*, also to '*(k)*, *s*. In Ef. also *o* or *u* for *ot* or *ut* occurs, the *t* being elided. Thus, to take the common Oc. verbs, hear, see, die, fear, the first is in Mg. *reny* (sometimes by elision of the *n*, *re*), and the ending appears as *s* in the imperatives *mandrenesa*, *andraneso*, *reneso*, and verbal substantive *andrenesana*; in My. *r* in *dangar*, verbal substantive *dangaran*; in Ef. *s* in *rogosa ki nia*; and in Sam. *s* in *logosa iina*; and in Fiji *th* in *rogotha* (*g* = *ng*). This word also occurs in Ef. and Fiji as *rogo* (*t* elided); Sam. *logo*, and with the ending in *l*, *logona*. In the second word, "see," it occurs in Mg. as *tr* and *t* in *hiratra* (*hi* article) sight, vision, and verbal substantive *ihiratana*; in My. as *t* in *liat*, verbal substantive *kaliatan*; in Fiji as *th* in *raitha*; and as *o* (for *ot*) and *k* in Ef. *leo*, dialect *lek*. In the third word, "die," it occurs in Mg. as *s* in the verbal substantives *hafatesana* (*maty*); in Mang. as *r* in the verbal substantive *mate ranga*, being absent (elided) in My., Fa., and Sam. *mati* (*i* for *it*). In the fourth word, "fear," Mg. *tahotra*, My. *takut*, Ef. *mataku*, Sam. *mata'u*, it occurs in Mg. as *tr* and *r* in *matahotra*, verbal substantive *atahorana*; in My. as *t* in *takut*, verbal substantive *katakutan*; in Ef. as *u* (for *ut*) in *mataku*, verbal substantive *matakuan* (for *matakutan*); and in Sam. as *u* (for *ut*) in *mata'u*, the *t* reappearing in the verbal

adjective *mata'utia*. In the word "adhere," Mg. *raikitra*, *reketra*, My. *rakat*, *lakat*, Ef. *liko*, or *liku*, it occurs in Mg. as *tr* and *t* in *miraikitra*, and verbal substantive *iraiKETana*, as *t* in My. *lakat* or *lekat*; as *u* and *ut* in *liku*, *likut*, or *o*, *ot* in *liko*, *likot*. The *t*, in this Ef. word (*liko*, *liku*), reappears when a pronoun in the accusative is suffixed to it, as *likutia* (him, it), *likutik* (thee), as the Heb. *ah* becomes *ath* in the construct state, and in Syr. *u*, *uth*. It appears as *r* in My. *tidor*, *g* in Tag. *tulug*, *u* for *ut* in Ef. *maturu*, to sleep. In another form of the same word "adhere" *liko*, Mg. *rohy* (Ef. *na liko* or *luko*) a rope, cord, it appears in Mg. as *z* in the verbal substantive *rohizana* tied (i.e., roped). For another example, see word "weeping" below.

3. The foregoing formative suffixes are found regularly combined in Oceanic, thus: the adjective terminations in *a* are suffixed to the verbal noun endings in *c*, 1, 2, to form the Mod. verbal adjective (participle), and the verbal substantive terminations in *b* are suffixed to the verbal noun endings in *c*, 1, 2, forming the Mod. verbal substantive, or *nomen actionis* (infinitive). For the former we have thus in Mg. *tina*, *rina*, *kina* (for *kina*), *sina*, *zina*, *nina*, *mina*, *vina*, *fina*; Ma. *kia*, Sam. *'ia*, *tia*, *lia*, *sia*, *nia*, *ngia*, *mia*, *fia*; and for the latter Mg. *tana*, *rana*, *hana*, *sana*, *rana*, *nana*, *mana*, *vana*, *fana*; Sam. *tanga*, *'anga*, *langu*; Ma. *ranga*, *anga*; Rarat. *nanga*, Sam. *manga*, *fanga*; My. *tan*, *ran*, *san*, *gan*, *nan*, *man*, *pan*; Ef. *tien*, *rien*, *sien*, *kien*, *ān*, *nien*,

*mien, fien.* In Ef. this *en* (in one dialect) is for *an*, or *ana* (as it is in another dialect). It would only uselessly take up space to give further examples here of words with these compound terminations, or rather combinations of the Se. verbal noun endings, of which the first part is Anc. and fossilized, the second living. They pervade the Oc.

#### SUFFIXED PARTICLES CONNECTING OR APPEARING TO CONNECT THE VERB WITH ITS OBJECT.

These are not found in Mg., the ordinary prepositions being used when required not suffixed to the verb. They are found in My., Ef., and Sam., and are in reality only two or three, My. *kan*, Fa. *ki*, Fiji *ka*, Sam. '*i* (*i.e.*, *ki*)'; and My. *i*, Ef. *i*, Sam. *i*. As Dr. F. Muller (*l.c.*) has said, My. *kan* is "identisch mit der Präposition Mal. *akan*, Batt. *hon* 'zu, nach.'" Suffixed to verbs in My. it gives them a transitive, often a causative, sense; in Ef. *ki* is the same preposition, and Sam. '*i*, Ma. *ki* is the same (see above). This preposition, from coming immediately after the verb and connecting it with the object, has in *some* dialects (not in all—not, *e.g.*, in Mg.) come often to be written suffixed to the verb; but in no dialect is it *always* so suffixed. In reality its *use* is exactly that of the Anc. preposition (with which it is identical, see above), connecting the verb with its object.\* It is simply a transitive preposition. In Ef. also, it should

\* *Wr. Arb. Gr.* ii., secs. 21, 27-33.

be said, the verb used with it has sometimes a causative sense, so in Fiji. The investigation of this matter has been mixed up with another—that of the verbal noun (substantive and adjective) endings. Thus the supposed two-syllabled transitive endings are simply this preposition suffixed to the verbal noun endings above mentioned, giving in Ef. *raki, aki, saki, naki, maki, fa'i*; in Sam. *ta'i, la'i, sa'i, a'i, na'i, ma'i, fa'i*; in My. *tkan, rkan, skan, nkan, mkan, pkan*; Fiji *taka, thaka, raka, laka, kaka, yaka, aka, maka, vaka, waka*. In every case the syllable preceding the preposition *ka, ki, kan* is not a preposition or part of one, but one or other of the verbal noun endings above discussed.\*

The other so-called “transitive endings” are not, as hardly need be said, except in one case (that of *i*), such at all, but simply the above verbal noun endings without the suffixed *ka, ki, kan*. Of these, of course, the adjective endings sometimes form denominative verbs (or adjectives), and sometimes give somewhat of intensity to a verb or adjective to which they are attached. The ending *i* in My. certainly does appear (that is, it forms a transitive verb) to connect the verb (or verbal noun) with its object. It does so also sometimes in Ef., but rarely in Sam., and not at all in Mg. It is also seen in Ef. in the termination of almost every Mod. verbal substantive *mien, tien, &c.*, and in Mg. in that of almost every verbal noun (adjective) *mina, tina, &c.*, Sam. *mia, tia, &c.* It is suffixed to the

\* See Codrington's “Syllabic Verbal Suffices,” p. 180 of his work, for the hopeless confusion that arises from not perceiving this.

old verbal noun ending thus, in Ef. (transitive) *ti, ri, si, ni, ngi, mi, fi*, My. (transitive) *ti, ri, si, ni, mi, pi, ngi*, Sam. (transitive) *ti*. When the Mod. verbal substantive in Ef. is formed from the verb by suffixing *an* (*en*) this *i* is retained as *tangisi* to bewail (or a bewailing of, or with respect to), My. *tangisi* (from *tangis*); but in My. it is not retained in the Mod. verbal noun formed by *an*, thus Ef. *tangisian*, My. *tangisan*. Ef. *tangi* is neuter "to wail," for *tangis*, literally "a wailing" (My. *tangis*), and when the particle *i* is to be suffixed the *s* (for *t*) reappears in *tangisi*; compare the similar remark above pointing out how this ending was in the Anc. dialects similarly elided and made to reappear before a suffix. In Mg. *i* appears as a pure adjective ending. In Ma.-Ha. it sometimes appears as in the above Ef. manner, thus Ef. (bulu, bulut) *buluti* (transitive), Sam. *puluti*; in Ma.-Ha., when a pure adjective ending, it is always followed by *a*, as *pulutia*, Ef. *kini*, Ma. *kini* to pinch, verb adjective Ma. *kinitia*; Ef. *kiniti* (transitive), Ha. *'initi* (i.e., *kiniti*). Of course both *kan*, *ki*, and *i* are found suffixed to verbs also that are without the verbal noun endings. In Fiji this *i* appears unchanged both as the adjective ending and when the verb is followed by an object, in the one case *appearing* to be a "passive" ending, in the other a transitive particle. That the Oc. verbal adjectives are not real "passives" is further manifest from the fact that in Sam., e.g., they have "an active signification when the pronoun precedes" (Pratt), and are transitive. Thus *i*, even when apparently a

transitive particle, may be simply the adjective ending, though it certainly suggests comparison both as to origin, form, and grammatical use with the Anc. *i* (etymologically identical with adjective ending *i*) of the Se. construct state. Undoubtedly the adjective ending *i* in Oc. verbifies a substantive (i.e., forms a denominative adjective or verb), and increases the verbal power of or intensifies a verb or adjective (participle); and the same may be said of the other adjective ending 'n', of which, as *-an*, *-ang*, Muller says that in Makassar and Dayak it "has generally the same force as *i*," while in Battak "it forms intransitive verbs," exactly as also does *i* in the cases pointed out. In Fiji this *na* forms verbs (transitive) from nouns, and is described as a transitive termination, though in fact it is simply the adjective ending.

As the Oc. verb is originally a verbal noun, its object may be considered as the genitive of the object, and the verb or verbal noun as governing it in the construct state: therefore, the above *i* is used in the manner described, to all appearance (though it is really the adj. ending), as it was in the Anc. languages, as the

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NOTE.—If the My. *i* is, as is most probable, the same *i* as is seen in the terminations of the Mg., Sam., and Ef., it is the adjective ending sometimes apparently a transitive termination in Sam. and Ef., always so in My. If it is simply a transitive preposition it is the same as Ef. *ki*, Sam. '*i* suffixed, Maori *i* not suffixed, Mg. *a'* not suffixed. As to the phonetic variations of the Anc. termination *t*, *th*, in Oc., it is quite certain that it is sometimes changed to *f*, *v* (which must be in My. *p*), as is elsewhere shown.



mark of the genitive or construct state; thus, My. (*liat*) *liati orang* "see a man," literally "seeing (of) a man," and so with the prep. *liatkan orang*, "seeing (of) a man," or "looking at (or to) a man." When two nouns come together in My. the first governs the second in the genitive of the construct state, as *tanah Jawa*, the land of Java. In the other Oc. dialects, Mg., Ef., and Sam., generally a genitive preposition is used, though the construct state is found in all. In Ef. the above would be *tano ni Jawa*, or *tano ngi Jawa*, or *tano ki Jawa*, *ni*, or *ngi*, and *ki*, all forms of the same prep., and *ki*, My. *ka(n)*. In the Anc. languages, as in the Mod., both constructions are used.

## CHAPTER X.

### NOUNS, ADJECTIVES, AND VERBS.

HAVING considered the pronominal words and the formative and syntactical particles, we now proceed to the other and larger part of the material of the Se.-Oc. languages—the great mass of the stem-words. In Mg. *faly* (*fali*) is an adjective signifying “pleased,” “glad” (Arb. *farih*, pleased, glad, v. adj. of *fariha* i. he was glad), *mifaly* 3 (the numbers denote the verb forms above), *ifaliana* and *fifaliana* v. subst. of 3, *hafaliana* v. subst. of *faly* with article as *ha*, *falifalina* v. adj. of *faly* reduplicated, *mampifaly* 5, *ampifaliana* v. subst. of 5, *ampifalina* v. adj. of 5, *fahafaliana* v. subst. of 1 (article as *ha*), *mamalifaly* 1 (for *manfalifaly*, article as *n*), *amalifaliana* v. subst. of 1 (see *Mg. Dictionary*.) The Arb. verb has three forms—i., ii., and iv. In this case the primitive Oc. word is an Anc. verbal adjective (participle). The following is an Anc. verbal substantive (infinitive):—Mg. *arahaba* a salutation (Arb. *marhaba* word used as a salutation or in bidding welcome, verb *rahuba* or *rahiba* i.), *miarahaba* 3, *fiarahaba*, *fiarahabana* v. subst. of 3, *arahabaina* adj. of *arahaba* p. (primitive). These two words may show that the Oc. primitives or ground-forms are Anc. verbal nouns (substantive or

adjective). Sometimes they are verbal nouns of the intermediate period, as Mg. *hanina* (see below) eating, and perhaps Mg. *aina* (with same v. n. ending *na*) life (Heb. *hayah* to live, be prosperous, originally "to breathe," v. n. *hay* living, life, Arb. *hay* living, *hayawan* life), *miaina* 3, to live, be prosperous, *fiaina* v. subst. of 3, "mode of living, breathing," *mpiaina* n. adj. of 3, liver, one living, *fiainana* v. subst. of 3, *mampiaina* 5, to cause to live, *fampiainana* v. subst. of 5, *miainaina* 3, with primitive reduplicated, "to breathe feebly." The causative of the Anc. verb is used in Arb. and Heb.

1. Death, die, dead. Mg. *maty* dead, *faty* dead body, Ja. *pati* death (Arb. *ma'tat*) dead, My. *mati*, Ef. *mate*, Sam. *mate* dead, My. and Ma. *mati* death, dead, Sam. *oti* (Chaldee *mot*) death, Ef. d. *mate* dead, place of the dead, the grave (Heb. *mouth*, *moth*); Arb. *mata*, Heb. *met*, Eth. *met*, Syr. *mit*, he died. The Mg. *maty* or *faty*, My. and Ma. *mati*, compares with the Arb. n. a. (*nomen actionis*) *ma'tat*, *matet* (Eth. *motat*), *matets*, *mateh*, or *matih* (for the final *t* was sometimes pronounced in Arb. *ts*, guttural *h* and silent *h*, and in Heb. *th* and silent *h*); in Oc., in the forms of this word about to be given, it is either silent or pronounced as *s* or *r*—Mg. *muhafaty*, My. *mamatikan*, Ma. *whakamate*, Sam. *tamate*, Fiji *vakamatea*, all 1, Mg. *fahafatesana* n. a. of 3 (*s* the Anc. v. n. ending), Mg. *hafatesana*, My. *kamatian*, Ef. *namatiana*, v. subst. of p. with the article as *ha*, *ka*, and *na*, Ef. *matiana*, Mangareva *materanga* (*r* the Anc. v. n. ending in Mg. *s*) v. subst.

of p. without article, death, act of dying; another abstract ending is seen in Mangareva *matenga* death, Ef. *matingo* place of the dead—the grave. The causative of the Anc. verb was used, as the Oc. 1, in Arb., Heb., Eth., and Syr., and with the same signification.

2. Life, living. Mota *esu*, Ja. *urip*, Sam. *ola*, Ef. *mauri* (dd. *mole*, *mairi*) Lifu *mel*, Fi. *bula*, Mg. *velona* (and *veloma*), Arb. ('*asha* i. he lived) n. a. '*a'sh*, '*ishat*, *ma'ash*, *ma'ish*, *ma'ishat*. Mg. *velona* p. living, *mivelona* 3, *velomina* adj. of p., *mamelona* 1, *mpamelona* n. ag. of 1, *fahavelomana* n. a. of 1, My. *idup* (ending p, Mg. *m*, *n*), *idupan* n. a., *kaidupan* n. a., with article as *ka*, *mangidupkan*, or i, 1, Ef. *mauri*, n. a. *mauriana*, *namauriana* (article as *na*), *bakamauri* 1, *bakamauriana*, *nafakamauriana* n. a., Mota *vaesu* 1, Fiji *vakabula* 1, Sam. *ola* p., *olanga* n. a. lifetime, so *ola'anga* ('Arb. *i*), and *olatanga* means of living, *faoala* 1, v., and n. ag. *faoalanga*, *faoolatanga* n. a. The causative and reflexive of the verb are used in Arb. and Mg. As we have the "unconscious article" and "double article," so we have the "unconscious" and "double" verbal noun endings in Oc.

3. Seeing. Mg. *hiratra* (*hi* the article), My. *liat*, Ef. *leo*, *lo*, *le*, *lek*, Fi. *rai*, Sam. *ilo*, *iloa*, Arb. *raai* i., n. a. *raat*, *raai*, *royat*, *rayat*, *royan*, Heb. *raah* i., n. a. *reoh*, *reot*; Eth. *reyat*. The Anc. verb signifies to see, know, think. Mg. *hiratra* sight, vision, *mahiratra* 1, *mihiratra* 3. My *liat* p. to see, *liatkan*, *liati*, *kaliatan* v. n. of p., with article, *maliat* 1, *pangliat* v. n. of 1 (with article as *ng*), *pangliatan* v. n. of 1. Ef. *leo*,

*le, lo, lek* (*k* for *t*) to see, with preposition (unconscious) *libi, lekba* (Heb. *raah be*), *leoan, loon, lekan, lekban*, and with article *naleoan*, &c., n. a. *lolo, lele*, reduplicated look for (look much or often), *lānga* adj. ending (unconscious), *bilānga* 3, look for, *langan, bilangan*, or *nalangan*, &c., n. a. Fiji *rai* seeing, to look, be seen, *raitha* (always followed by object—that is, *construct state*), *vakaraitaka, vakarairaitaka* 1, *ka* as in My. *liatkan*, transitive preposition, cause to appear, show. Sam. *ilo, iloilo, ilonga, faailonga*, v. n. of *faailo*, and used also as a verb, *faailongaina* v. adj. In the Anc. the causative and reflexive used. Compare here also Mg. *ray*, My. *dai*, Ja. *rai*, Ma. *rae*, To. *lae*, Heb. *rai*, Eth. *rey* forehead, appearance, aspect, sight. The Anc. abstract ending *t* is plainly seen in Mg., My., and Fiji.

4. Fearing, being feared. Mg. *tahotra*, My. *takut*, Ef. *mataku* or *mitaku*, Sam. *mata'u*, Arb. (*taka'* 1, he feared, a secondary radical from *waka'* viii.) *takiyyat'* a fearing, or being afraid. Mg. *tahotra* fear. My. *takut* fearing, to fear, fear; Mg. *matahotra* 3, My. *bartakut* 3, Ef. *mataku* 3, Sam. *mata'u* 3, to fear, be afraid, fearing; Mg. *mahatahotra*, My. *manakut*, Ef. *bakamataku*, Sam. *faamata'u*, all 1, to frighten; verbal substantives Mg. *fahatahorana* (*t* or *tr* to *r*), My. *takutan*, and with article *katakutan*, Ef. *matakuan*, *matakua*, and *namatakuan*, *namatakua*, *fakamatakuan*, and with article *nafakamatakuan*, Sam., adjective, *mata'utia*. In this word the primitive or ground-form in Ef. and Sam. is form 3—that is,

the ground-form is not used. So with many stems in the Anc. languages and Mod.

5. Digging. Arb. (*kara'* i., Heb. *karah*, Eth. *karaya*, he dug), n. a. *karw* a digging or being dug, Mg. *hady* ditch, My. *gali*, Ef. *kili*, Sam. '*eli*, to dig; Mg. *voahady* dug, *mihady* 3, to dig, *hadina* adj. being dug, *fhadiana* v. subst. of 3, *mpiady* n. ag. of 3, a digger, *fangady* v. n. of 1, a digging instrument, the native spade, My. *panggali*: My. *manggali* 1; My. *gali* to dig, Ef. *kili* (Sam. '*eli*), My. *galian*, Ef. *kilian* and (with article) *nakilian*, act of digging, the digging, Ef. *kālē* native spade. Reduplicated Mg. *mihadihady* 3, *manadihady* (for *manhadihady*, article as *n*, cf. Ef.) 1, Ef. *kilikili*, *kilikilian*, n. a., Mg. *hadihadina*, adjective, being dug. Ef. *kālē* compares with the Arb. n. ag. of form i. *kāri*.

6. Hearing, a being heard. Heb. *shama'*, and *shame'a*, Eth. *dham'a*, Arb. *sami'a*, n. a. *sama'at*, Heb. *shemuah*. Mg. *reu*, *re* a being heard, *mandreny* 1 (Erom. *mantrengi*), *andrenesana* n. a. of 1 (the Anc. abstract ending as *s*, Arb. *ī*); My. *dangar* to hear (Anc. abstract ending as *r*), *kadangan* n. a. with article as *ka*, *mandangar* or *manangar* 1 (article as *n*), *pandangar* v. n., sense of hearing; Ef. *rongo*, *rongi* to hear, *rongoan*, *narongoan* (article as *n*) a hearing, the hearing, or the thing heard, report (so Anc. languages), *rongosaki* listen to (preposition *ki*, Anc. *li*, and abstract ending as *s*, as in Mg.), reduplicated *rongorongo* *ki* to proclaim (so Anc.), *rongorongoan* proclamation, *narongorongoan* *uia* the good proclama-

tion or report, the Gospel, Fiji *rongo* to hear, be heard, sound, *rongotha* (abst. ending *th* and *t*, as in Anc.) to hear, transitive (that is, construct state), (My. *dangar*), *vakarongotha* 1, *rongotaka*, Ef. *rongo-saki*, Sam. *longolongosa'i*, Fiji *rongorongotaka*; Sam. *longo*, to hear, feel, report, a report, sound, *longoina* adj., reported, *longolongoā* adj. renowned, *longona* to hear (*na* adj. ending), *faalongo* 1. Mg. *re*, *rea*, in which the *n* is elided, as in Tah. *roo*. The causative used in the Anc. languages also.

7. Eating. Heb. *akal*, Ch. *ākal*, Arb. *akala* i., to eat, devour, n.a. *makal*, *akal*, Mg. *hanina* (adj. ending *na*, cf. *velona*, *aina*, above), food, being eaten, My. *makan*, Mg. *fahana*, Ef. *kani* (Fiji, *kana*, v. adj. *kani*), Sam. 'ai to eat (*n* elided), v. adj. 'aina. Mg. *mihinana* 3, to eat, *fihinana* v. n. eatable, *mpihinana* n. ag. eater; Ef. *kaniana*, Sam. 'uinga, My. *makanan* act of eating, food: causative Mg. *mamahana*, My. *mamakan*, Ef. *bangani*, Fiji *vakania*; Ef. *bafanga* (caus. particle reduplicated), Sam. *fafanga*, to feed, cause to eat; Mg. *fahanana*, My. *makanan*, Mg. *amahanana*, Ef. *banganiana*. It is remarkable that the causative is used in Mg. and Ef. also for to charge (*i.e.*, feed) a musket. After being separated thousands of years muskets (a comparatively recent invention) came to Madagascar and the New Hebrides, and, such was the identity of language, thought, and race, the same Anc. Se. word was equally applied by the Malagasy and Efatese to this new use. The Anc. languages also used the causative "to feed," "cause to eat." In

this word we see that in the Oc. or Mod. may be found more than one Anc. verbal noun of a particular verb.

8. Drinking, drink. Heb. (*shathah* i. to drink), (Ch. *shtha*, *ishtha*), n. a. *mishteh*, *shēthi* (*shthi*), *shiku*, Arb. *siki*, drink, act of drinking; Lifu *idhi* (*ith*), New Caledonia *undu*, Mah. *heru*, Ulawa *iluhi*, Anudha *ilu*, Mg. *minona* (*na* adj. ending as above, *velona*, *aina*, *hanina*), My. *minum* (end. *n* to *m*), Ef. *minung*, *minu*, dd. *mini*, *mining*, *munuma*; Fiji *ngunuva* (*m* to *v*) *ngunu*, d. *unuma*; Sam. *inu* (the ending *m* appears in adj. *inumia*, and v. subst. *inumanga*). Mg. *finomana* (for *finonana*, *n* to *m*), My. *minuman*, Ef. *minungiana*, Sam. *inumanga*, v. subst.: causative ("give to drink," as in Heb. and Arb.—note change of *th* to *k* in this word in Heb., Arb., and Eth.) Mg. n. ag. *mpampinona* giver to drink, one who causes to drink (*fampinomana* v. subst., *ampinomina* v. adj.), My *paminum* a drinker; Fiji *vangunuva*, "to give drink to, or cause to drink." The change of *s* or *t* to *n* is common; compare My., Ef., and Sam. *susu*, Mg. *nono* to suck, breasts (teats), milk, and see below the numeral "six," and the word for "palm" (cocoanut).

9. Doing, acting. Heb. *pa'al*, Arb. *fa'ala*, 1, to do, make, act, n. a. Heb. *po'al* (*po'l*), Arb., *fa'alat*, Ef. *bolo*, *folo*, Fiji *vala*. Ef. *bolofolo*, Fiji *valavala*, to make or do, Ef. *nafolofolōn* action, deed, mode of action, conduct. The abst. ending (Arb. *i*) appears in Fiji transitive (construct state) *valata* to make or do, Ef.



*bolus* to do (a person, in a hostile sense). In Ef., in one dialect, *bolo* also means "to act deceitfully;" compare Arb. viii., "*finxit mendacium contra aliquem.*"

10. Working, work, making. Heb. ('*asah* 1, to work, make) n. a. *ma'āseh*, participle '*oseh*, Mg. *asa*, Java *yasa*, Ef. *wisi*, *wisi*, d. *pisi*, Sam. *osi* to work, make. Mg. *asa* work, labour, *miasa* 3 to work, *fiasa* mode of working, implements, usual time or season for working, *asaina* adj. wrought, Sam. *osia*, Ef. *navisian* work, thing made.

11. Creating, producing, creation, production. Heb. *bara* (create, produce, beget), Arb. *bara* (create, n. a. *bur'*, *buru'*), *bariya* (to be clear, pure, innocent of, n. a. *bara*, *buru*, *barat*) n. a. *bariyat*, Heb. *beriah*, creation, thing made or created, Heb. *bar*, a son, offspring.

Mg. *forona* (*na* adj. ending, as in *velona*, *hanina*, &c.), "formed, created, fashioned, produced, arranged," *mamorona* 1, to form, create, produce, Ef. *bora*, and *wora* to be produced, to spring up, to be born (in Heb. and Arm. the reflexive is "to be born"), *wora* offspring, Mg. *fara*, offspring, children, progeny, heir (Heb. and Arm. *bar*), Ef. *bakawora* 1 (Mg. *mamorona*) to cause to spring up, create, produce. Heb. *bari*, Ef. *baru*, *barua* fat, fattened. Arb. *bariy*, &c., pure, clear, free from, innocent, Ef. *baru*, *barua*.

Perhaps My. *buwat* (Heb. *beriah*, Arb. *bariyat*) belongs here (*r*, as often, elided), to do, make, construct, fabricate, *buwatan* abst. n., *mambuwat* 1 (Mg. *mamorona*), n. ag. *pambuwat*, and *parbuwat* (note the article both as *m* for *n*, and as *r* in this word),

*parbuwatan*, and *pambuwatan*, abst. n. In Ef., in one dialect, we have *meri* or *mari*, in another *bati*, in another *bringi* or *fringi* to do, to make.

12. Adhere. Mg. *raikitra*, *rekitra*, *rohy* a rope, *rohizana* bound, fettered; My. *lakat*, *rakat* and *lakap* (for *lakat*), (transposed) *kalat*, *halat* a rope; Ef. *liko*, *luko*, *lĕkati*, *lukoti*, My. *lakatkan*, *malakat* 1, *barlakat* 3, Mg. *miraikitra* 3, *mandraikitra* 1, *raiketana* (adj.) Arb. 'alika 1, verbal nouns, 'lakat a cord, 'alakat, 'alikat. The Arb. uses i., iv., v., and viii. In Ef. the ending *t* is not used except when the *i* is suffixed, and then is always transitive.

13. Bad, ill. Arb. *sā* 1, to behave or be bad, to be ill, n. a. *sa'*, *sawāi*, &c., Mg. *ratsy*, *Baju rahat*, My. *jahat*, *Fiji tha*, Ef. *sa* bad; Ef. *tsan* (adj.) to be ill, Mg. *marary* 3 (but appears as an independent word), *mankarary* 1 (double article).

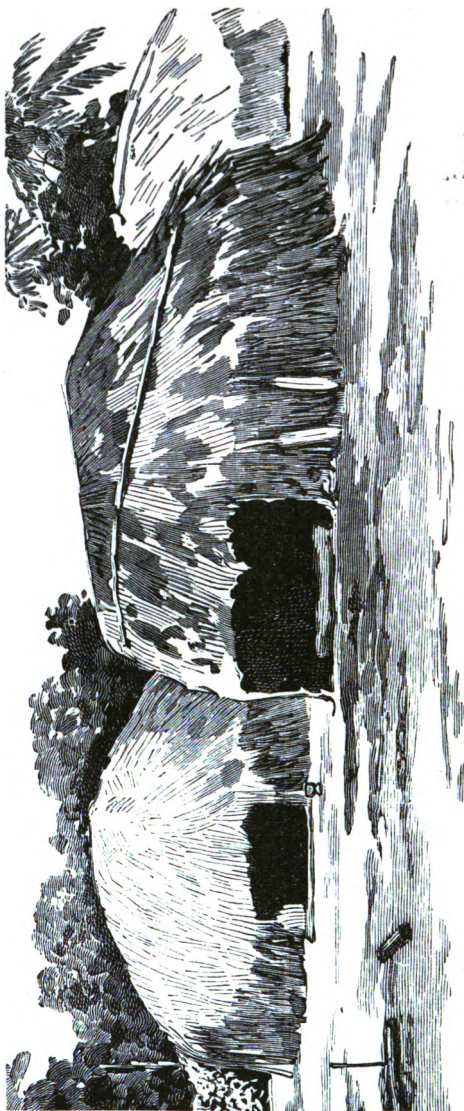
Ef. *masaki* might seem the same (*sa* with preposition *ki*), Sam. *ma'i*, but My. *sakit* proves that it is not, and that *masaki* is like My. *barsakit* 3, and for *masakit*: *sakit* being the same as Arb. *sakawat* conditio mala, status malus, miseria, n. a. of *sakia* 1, to be in misery.

These few examples show the actual use of the formative particles in the Mod. dialects, and how these particles both undergo and cause phonetic changes, and how the particles affixed in the Anc. and intermediate periods have (like the article, and sometimes the suffixed transitive particle or preposition) become "unconscious," or as if they were radical parts of the

word. They show how every letter and syllable may be accounted for in the vast majority of cases. And they show how vain it is in comparing the Oc. languages with the Anc., or with others, to simply place the compared words in juxtaposition, as has too often been done, taking no account of grammatical structure. This would be very well if the Oc. words were "roots," as are the Chinese, but as there are no roots, but only formed words, in the Oc., it is a method childishy inapt. It has seemed best to give the above few examples immediately after the discussion of the particles. It clearly appears, then, that an Oc. stem-word is a formed word, and that it often bears legibly upon it the mark, which the wear and tear of thousands of years have not effaced, of the Anc. Se. inflection by externally added particles, or internal vowel changes, or both.

The passive is sometimes expressed, as in the Anc. languages, by the reflexive form, and sometimes the Oc. primitive is an Anc. passive participle. When the Oc. primitive is an Anc. infinitive (as it is very often), like it it is either active or passive, as used. Thus in My. the article (*ka*) alone prefixed to such an infinitive often, not forms, but points it out as used in its passive sense, and so with the preposition *di* (compare F. Muller on this latter). The Mod. verbal substantive also is active and passive, as used, but prevailingly used in the passive sense. The Mod. verbal adjective also is prevailingly used in the passive sense, but often in the active. The usage varies in different dialects.





NATIVE HUTS, HAVANNAH HARBOUR.  
From a photograph by Dr. Cross, H.M.S. *Diamond*.

## CHAPTER XI.

### THE NUMERALS.

ONE. The Mg. *isa*, My. *asa*, *sa*, compares with New Guinea *ossa*, Savu *aisa*, Timor *eida*, Sumatra *do*, Epi *ta*, Marata *eta*, Assy. *ahadu*, *edu*, Mod-Syr. *ha*, *hda*, Eth. *ahadu*, Tigre *ade*, Arb. *ahad'*, *wahid'*; and the Mg. *iray* (*irais'*, *iraika*) with Sam. *tasi*, Paama *tas*, *tai* (and *rais*), Epi. *saka* (and *raka*), Ef. *siki*, and *sikei* (and *tesa*). Mg. *iray* or *ray* (for *irais'*) is *isa* with the article, as *r* (cf. *rano*, *ray*, *reny*, above), and in *iraika* the original *d* (*t*, *s*) of the numeral is changed to *k*. In Sam. this article appears as *t'*, in Epi and Paama as *r*, *t*, and *s*, and in Ef. as *t* and *s*. The same article appears in the first consonant of Tanna (dialects) *liti*, *riti*, *kwati*, *kadi*; New Guinea *dik*, *tika*; New Caledonia (dd.) *tat*, *tedja*, *tchika*. This article appears as *r* also in My. *barsa*, Mg. *miray*, form 3, to be one, oned, united, and the elided *s* reappears, under the influence of the ending, in the verbal nouns *iraisana*, *ampiraisina* (*mampiray*, form 5, to cause to be one, to unite, *tafaray*, form 4, made one, made itself, or themselves, one). Ef., form 3, *masiki*, or *misiki* (My. *barsa*, Mg. *mirai*) to be one, alone (by himself); as to this *r* in Mg. being *s* in Ef. another example is seen above in the word Mg. *firy*, My. *barapa*, Ef. *bisa*, *fisa*, "how many?" In the Anc. languages

(Arb.) the *reflexive*, the *causative*, and the *reflexive-causative* forms were used also. The caus. in the Mod. languages is in Mg. *jaharaika*, Ef. *bakasikei*, Sam. *faatasi*.

This numeral has in Ef. also the form *sera* (for *siki*) one only, each one, every, Sumatra *sada*, *sura*, 1. In Ef. as in Arb, *siki* takes the suffixed pronouns, and with the same signification as *sikina* or *sikinia* he alone, *sikimu* you alone.

Two. Arb. *ithna* (the *a* is the dual ending) for *thina* (Heb. *shēna'*, *shēne*, Arm. *tēra'*, *tēre*) Mod. Arb. *itna*, *tēna*, Mod. Syr. *tēra'*, *tēre*, Arb. (f.) *thinta*, Mg. *roa* (*n* elided as often), My. *dua*, Celebes *dia*, Ef. *rua*, Sam. *lua* (the *a* is the Anc. dual ending, compare the pronouns above), Mangarai *sua*, Epi *tshua*. In Ef. this word is often pronounced *trua*, and is sometimes shortened to *rā* or *rē*, and sometimes pronounced *tua*. The termination *ta* (in *thinta*, Heb. *shite*, Himy. *tate* or *tita*) appears as *k* in Mg. d. *rica*, Florida *ruka*, and as *v* (see above) in Tag. *daluva*, *dalava*, *dolova* (*da* article).

Three. Heb. *shalōsh*, Arb. *thalāth*, Syr. *tolt* (*tholth*), Ch. *tēlāth*, Mod. Syr. *tēlā*, Mg. *telo*, My. *tiga* (*l* or *r* to *g*), Ef. and Sam. *tolu*, Java *talū*, Atshin *tlu*, Epi *selu*, *tolu*, *tou*, Ambrym *sul'*, *sī*, Mallicolo *tolu*, *ndīla*, *tir*, *roi*, *rei*, Aneityum *eseij*, *eseik*.

Four. Arb. *ārba'at*, Heb. *ārba'ah*, *ārba'ath*, Mod. Syr. *arbā'*, Mg. *efatra* (*tra*, Arb. *t*, see this termination above), My. *ampat* (*am* for *ar*, as often, e.g., *pambuwat*, *parbuwat*, &c.), Ef. *bāt*, or *baatē*, Sam. *fā*.

Five. Arb. *khams'* (Newman spells the Mod. Arb. *kams*), Mg. *dimy* (*k* to *t*), My., Ef., and Sam. *lima*. In one Ef. dialect, with the article this word signifies "the hand," that is "the five fingers;" so in Arb. with the same article it signifies "the five fingers" *alkams* (*digiti*, Freytag), Ef. *nalimana* the five of him, his five fingers, Aneityum *nikman* and *nijman*, his five fingers, that is, "his hand" (note the change of *k* and *j*); the final *n* in *nalimana*, *nikman* is the suffixed pronoun "his." The word "five" has thus in many Oc. dialects become the word for "hand." My. (article as *ta*) *tangan*, Mg. *tanana*, Fiji *nalinga*, is the same as Ef. *nalima*, Sam. *le lima*, the five fingers, the hand. See "hand" below. See also the word "house" for similar phonetic changes in Oc. of Anc. initial *kh*.

The causative of this word in Arb. signifies "to do five times," so Ef. *bakalima*, Sam. *faalima*, and with all the numerals this is the force of the Ef. and Sam. causative.

Six. Mg. *enina* (dd. *one*, *ene*), My., Java *nanam anam*, Sam. *ono*, Fiji *ono*, Arb. *sitt'*, Mod. Syr. *ishta*, Himy. (with mimation) *sadtam*; as to the phonetic changes between the Mod. and the Anc., compare the similar changes in the word "to drink," above, Anc. *shēthi*, *mishteh*, Mod. *inu*, *minu*; and My. *susu* with Mg. *nono* there cited.

Seven. Mg. *fito*, Ja. *pitu*, Sam. *fitu*, Fiji *vitu*, Arb. *shab'at* (compare Eth. *sabē'atu*, Amh. *sabat*); if this is correct, the final *t* is retained in the Mod. dialects, as



it is in the word four, Arb. *arba'at* My. *ampat*, Mg. *efatra*, Ef. *bātē*, the initial *s* being elided. My. *tujuh*, perhaps, changes the *b* or *v* to *t*; or elides the *v* or *b* after *t* (*s*), like Harar *sāte*, Mg. (dd.) *sidda*, *titu*, 7.

Eight. Mg. *valo*, Atshin *lapan*, My. (with article) *dalapan*, Savu *panu*, Java *wolu*, Sam. *valu*, Fjii *walu*, Heb. *shemoneh*, Arb. *thamania*, Mod. Arb. *tmān*, Syr. *thmone*, Mod. Syr. *tmania*: Atshin and My. *lapan*, Arb. *thamania*. Savu *panu*, Mg. *valu* elides the initial consonant, as in *fito*, 7.

Nine. Mg. *siry*, Sam. *iva*, Java *sanga*, Fiji *thiwa*, Tagala *siyam*, Bisaya *siam*, Santo *tshiwa*, Bouru *csia*, Heb. *tesha'*, Arb. *tis'a*, Syr. *thsha'*, Mod. Syr. *itsha*, Himyaritic (with mimation) *tēsam* (i.e., *tes'am*): the initial is elided in Mg. *siry*, Tagala *siam*, and the *s* also in Sam. *iva*.

Ten. Mg. *folo*, My. *pulu*, Sam. *fulu*, Kisa *wali*, Timor *nulu*, Mg. (d.) *nel*, Rotti *hulu*, Santo *ula*, Mangarei (Gabelentz) *туру*, Mg. (d.) *туру*, Tagala (Forster) *polo* and *pobo*, (Craufurd) *pulu* and *puvu*, Mysol *lafu*, Arb. *'asharu*, *'ashara*; Heb. *'eser*, *'asar*; Syr. *'sar*, Eth. *'ēshēru*, *'ashartu*. We are already familiar with the change *th* or *t* to *f* (see above), and of *l* to *b*, as in Java *lintang*, My. *bintang* "star," so Tagala *polo*, *pobo*, *pulu*, *puvu*; Mysol *lafu*, *lufu*; Java *pula*, Philippine (Forster) *apalo*. Apparently the Anc. "shar" became *thar'* or *tar'*, and this changed to *fulu*, *pulu*, *puvu*. It is easier to recognize the identity of Tam-bora *saroni*, Matabello *ter*, 10, with the Anc. As to

the *n* in *saroni* compare, perhaps, Himyaritic *asram* (mimation).

One hundred. Mg. *zato*, My. *ratus*, Java *atus*, Bouton *saatu*, Sula *ota*, Caroline *siapugu*, Tambora *simari*, Ef. *tifili*, Santo *lifili*, d. *lel*; Bouru *botha*, *utun*; Arb. *miāiun*, *miat'*; Amh. *mato*: Mg. *zato* (My. *ratus*) is the article *z* (as in *zanaka*), and *ato* (for *matu*, *m* initial elided as often), and in *simari*, *si* is 1, as *sia* in *siapugu* (*g* for *t*), and perhaps *ti* in *tifili*. The *s* in My. *ratus* may be the same as the *n* in *utun*, Himyaritic *miatum* (*matum* the final *m* is the mimation), or the numeral 1, as in *balas*, literally "one—ten," see below.

One thousand. Mg. *arivo*, My. *ribu*, Java *ewu*, Tagala *libu*, Bisaya *livu*, Sam. and Tonga *āfe*, Arb. *alḥfu*, *alf'* (Heb. *elef*, Ehkili *of*), Himyaritic *alefum*, *alefun* (*alḥm*, *alfm*), Santo *riwun*, d. *rūna*, 1,000.

There are many dialects of Oc., especially among those spoken by the more isolated islanders, in which the Anc. words from 6 to 10, or some of them, have been lost, and their place supplied by combinations of the first five numerals. Thus, for 6, Ende *lema-sa*, Ef. *la-tesa*, 5 and 1; for 7, Ende *lema-rua*, Ef. *la-rua*, 5 and 2; for 8, Ende *rua-butu*, 2 of 4 (two fours), Ef. *la-tolu*, Yengen *nimweyen*, 5 and 3; for 9, Ef. *li-fiti*, Yengen *nimpobits*, 5 and 4; and for 10, Ef. *rua-lima*, 2 of 5 (two fives), Aneityum *nikman ero* his two hands, Tanna *karilum karilum* (*kari* for *kadi*, 1) 5 and 5, literally "one-five one-five."

The "numbers are expressed distributively by repetition of the cardinals" in Ef. as in Arb. and Heb.

The ordinals are expressed by prefixing to the cardinals the article, as *ka*, Mg., *ka* and *ke*, Ef., and as *le*, Sam., *te* Ma. They are also expressed by attaching to the cardinals the adj. endings (see above) in Amh. *-nga*, Eromanga *-ngi*, Mg. *-ny*; and Eth. *-i*, *-awi*, *-ai*, Maewo *-ai*, Mota *-ei*, *-i*. The ordinal "first" is in Mg. *voalohani*, *lohani* the word for "head," *loha*, that is, first beginning, with the adj. ending *ni*, Heb. *rishoni* (and *rishon*), Sam. *uluat'i* and *luat'i*: see the word "head" (below). *Voalohani* is a denominative, form 3.

The denominative verbs formed from the numerals in Oc. are the causative and the reflexive. The causative (*baka-*) in Ef. and Sam. denotes to do so many times as the numeral expresses, and corresponds to the force of the Anc. causative of the same numerals which in Arb. and Heb. (Arb. ii. and iv., Heb., Piel, *causative*) denoted the same. Mg. causative *manintelo*, *manindroa* to make or do the third, second time, are denominatives, form 1, of *indroa*, *intelo*, in time, and *roa*, *telo*, 2, 3.

The reflexive signifies to be or be divided into as many parts as the numeral expresses, as Mg. *mitelo*, *midimy*, to be or be divided into 3 or 5 parts, to be threed, fived; *miray*, My. *barsa*, Ef. *masiki*, to be oned, one, Arb. viii. (reflexive), see numeral 1.

The verbal noun of the reflexive in My. denotes a

fraction, as *partiga* a third, *parlima* a fifth. The verbal noun of the causative in Mg. with the adj. ending expresses the ordinal as *faharoa* "two fathoms," *faharoany* second, Santo *vakaruana* second. In the Anc. languages the numerals in various verbal noun-forms had various uses.

In all the Oc. languages the numerals 20 to 90 of the Anc. languages have been lost—that is, the plurals of the digits, and the analytic equivalent in use is the numeral 10 combined with the digits—thus, Mg. *roa-polo*, My. *dua-pulu*, Sam. *lua fulu*, 20, literally 2 of 10, that is, two-tens, Ef. *rualima rua*; so with the other tens, as Mg. *telo-polo*, 30, &c. In counting from 11 to 19, My. prefixes the digit to 10, thus *dua blas*, Ja. *rolas* 12, My. *sablas*, Ja. *swalas* 11; *blas* is another form of *pulu* 10, with the numeral *s'* (*asa*, or *sa*, 1) suffixed. Compare Kisa *wali* 10, *ita* 1, *ita wali ita* 11. In Bugis the order is reversed; thus, for My. *dua blas* there is *sopulo dua*, 12; and so for My. *dua pulu*, Kisa *waroh* 20, My. *tiga blas*, Kisa *walikal* 30 (*kal* for *tal* 3). In Mg. and Sam. and Ef. a conjunction is used between the digit and 10, as Mg. *roa amby ny folo*, Sam. *sefulu ma le lua* 12. This Sam. *ma le* (for *ma* conjunction or preposition "with," see above), Mg. *amby ny*, is in Fiji *mani*, Ef. *māte* in *temāte* as *rualima sikei temati rua* one ten and two, 12. This *temate* in one dialect is *atmate* and the initial *te* is the article, probably, and *temā* or *atma* like Arb. *almā* "the with," or "that which with," "that with," *tema te rua* that with the two, Sam. *ma le lua* with the

two, Mg. *amby ny roa* (perhaps for *an ma ny roa* that with the two). With Ef. *tema*, compare Mysol and Massaratty *tem*, Ureparapara *deme*, Volow *neme*, Amblaw *lani*, and with Ef. *temate*, Savo *nipiti*, Fiji *kamani*, Mota *numei*; all these words being used alike with the numerals. Perhaps Java *lan*, My. *dan* "and," is the same as Amblaw *lan*.

The article, often the "unconscious" article, is frequently used with the numerals, especially with "ten," thus Mg. *ny folo*, Santo *novulu*: to this the numeral "one" prefixed gives Santo *sunuvulu*, dialects *sinafulu*, *sabulu*. In My. *sapulu*, Sam *sefulu*, Pentecost *siamnoh*, the *sa* or *se* is "one." What in Santo is *sunuvulu* is Oba *hangafulu* (and *novulu* is *ngabuka*); Mallicolo *hangafulu*, *sangafur*, *sangaful*, *singab*; Amb. *sanghul*, *sangul*, *sangula*, *songapi*; Easter Island *anahuru*, Savu *singuru*, Ma. *angahuru*, Waigyu *samfur*. What in these is *ngapulu*, *novulu* is in Celebes *mopuru* (article as *m*), Sauguir *kapuroh*. The *r* or *l* of this numeral is sometimes changed to *k* or *g*, as Oba *ngabuka*, Gilolo *negio*, Tidore *nigimoi* (*moi* "one"), Caroline *sik*, *sig*, Pelew *ok*; changed to *f* (as already seen), and elided, as Mysol *yah* 10.

## CHAPTER XII.

### SOME FUNDAMENTAL WORDS.

THE following words are of interest, as being nouns used as prepositions or adverbs:—

Above, over. Mg. *ambony* (*ny*, adj. ending, as in Arb. *fa'kani*), (*ambo*, *aro*), Motlav *vawo*, *wo*, Mosin *vogo*, Arb. *fa'ku*—*supra*.

Oba and Pentecost *lu*, Arb. '*alu*, upper part; Ef. dialects *balō*, *mahil*, Amh. *balai* above (*b'* the preposition).

Sam. and Ha. *lalo*, Ma. *raro*, Arb. *tahto*, Eth. *tahta* the lower part or side, under, below.

Outside, without. Mg. *ivelany*, Tag. *vala*, Mota *varea*, Arb. *barra*, Syr. *bar* or *var* foris, extra; *ny* in *ivelany* is the adj. ending, as in *ambony*.

Fa. *taku*, *tak*, Sam. *tua*, Sunda *tukang*, My. *balakang*, Arb. *thahru*, *thahr'*, back, behind, outside. In Ef. and Sam. "back," "outside."

Sam. *fafo*, Ma. and Ha. *waho*, Eth. *baafa* or *vāfa* foris, extra (prep. *ba*, as in *bālo*, and *afa* foras, Lud. Lex.)

Fa. *katem*, outside of house (*em* house, see below); *kat* compares with Heb, *huts* outside (of a house).

Inside, within. Mg. *aty* (properly "the liver," My. *ati*, Fa. and Sam. *ate*, Arb. *ha'tha*, the liver and parts

near it), with the simple preposition *an* (*ani*) *anaty*, Tag. *ati*, the middle. Analogously Arb. *kabid* "the liver" is used also to denote "the middle of a thing."

My. *dalam* (*da*, the article), Lampung *lom*, Fiji *loma*, Arb. *lobb* cor et medulla rei, Heb. *leb* middle part, interior, midst, the heart, mind.

Sam. *loto*, Ma. *roto*. The Ma. *roto* denotes a "lake," Arb. *ra'do* a "pool," "lake," a "garden," Sam. *lotoa* an "inclosure," Ha. *loko* pond, lake, Ef. *lol* a garden, inclosure, Ef. dialect *ro'ra*, *ro'ra* inclosure, Ef. dialect *lalo* the inside, mind (Sam. *loto*): the Arb. verb is *raada*—bene constitulus fuit *animus*.

Behind, after. Ef. *taku*, Sam. *tua*, My. *balakang*: see above, under "outside." The simple prepositions are attached to these forming compound prepositions.

The words "man" and "woman," and "male" and "female" (by which gender is analytically denoted), and such words as "father," "mother," "child," are important, especially the former, as being much used.

Man, male, husband (homo and vir). Mg. *olona*, My. *orang*, Ef. *ātā*, *āt*, dialect *ita*, *eta*, and Sam. *ta* or *tang* in *tangata*, Fiji *atamata*; this last corresponds to Ef. *atamole* (mole living), Mg. *olombelona*, My. *orang-idup* "living man." In Ef. opposed to this is *atamate* (mate dead), for which see below. Mg. *olona*, My. *orang*, Arb. *'isān*, Heb. *īshōn*, *īsh*. Another form of this word is in Ef. *anōl*, or *anūl*, My. *inu*, Heb. *anash*, *enash*, *anōsh*, Arm. *anasha*, and *anosha anash*. The *s* or *sh* is often changed into *th* in this word in the Anc. languages (compare Arb. *nat* for *nas* men).

Thus, in the Mod. as in the Anc. languages this word occurs with the radical *n* and with the radical *n* elided, and also with the formative ending *n*.

Another word for "man" is in Battak *morah*, Ef. *mer*, or *mera*, Arh. *mar'*, *mir'*, *mor'*, Mod. Arb. *mira*, *homo*, "mankind in general."

These two words are often combined—thus, Bugis *oroane* (*boroane*), and, the *r* being elided, Bali *muwani*, Mysol and Epi *man*. This compound word is sometimes reduplicated, and appears in Oc. dialects as *mamoan*, *monemone*, &c., Mallicolo *banman*. This compound has sometimes the first word used with it, thus Ef. d. *ata-ma'an*, or *ata-mo'an*; Epi *suman*, Tanna *yeruman*, Aneityum *atamaing*, Fiji *tangane*, To. *taane*, Sam. *tane*.

Another word is in Mg. *lahy*, and *dahy*; My. *laki* "male," Baju *ndako*, Arb. *ḍakar*, Arm. *dekar*, Heb. *zakar*, *zakur*, "male."

Woman, female, wife. My. *bini*, Bugis *baine*, Tanna *bēran*, *bran*, with the above word for "man," Eromanga *asiven*, dialect *yarevin*, New Caledonia *tabuan*, Fotuna *tafine*, Aneityum *atahaing*, reduplicate My. *perampuan* (for *peranperan*), Ef. dialect *fa fine*, Sam. *fa fine*, Mg. *vavy*, Mallicolo *bābin*, Amb. *vihin* (as to this reduplication compare My. *lakilaki*, *lalaki*). Compare with *bini*, *fafini*, *tafine*, *tabuan*, *yeruman*, *atamaing*, the above words for "man," "vir," *man*, *banman*, and *mamoan*, *suman*, *yaruman*, *atahaing*. Thus *fine*, *buan*, *beran*, is a compound word which has the same two words as *man*, *muwani*



*boroane*, but the Anc. feminines of them. These two words in the feminine form were actually thus used for "woman" in Arb. both separately and combined as *mara*, or *imra*, and '*untha*', and as *imraa-untha*', Tanna *brān*, My. *perampuan*, Papua Kowiy *merwine*, other Oc. dialects *wawien*, *maivina*, *babayi*, *mawina*, *fuiſid*, *mavek*, &c. Ef. dialect *nguruni* seems to compare with *merwine*, *beran*, as if for *muruni*.

Thus these words, which as denoting "male" and "female" express analytically the masculine and feminine genders in Oc., bear in themselves the marks of the Anc. inflection of gender.

Father. Mg. *ray*, My. *rama*, Ef. *tema* or *tama*, Sam. *tama* (in these *r* or *t* is the article), My. *bapa*, Ef. *abu*, *ava*, Arb. *abu*, Heb. *ab*, Mod. Syr. *baba* Ef. *mama*, *abab*.

Mother. Mg. *reny*, Sam. *tina* (in these *r* or *t* is the article), My. *ibu*, Arb. *imu*, Tigre *eno*. Ef. *reit'*, Celebes *leyto*, Mod. Arb. *walidah*, An. *ris'*, Ef. d. *eri*. Ef. d. *pele* mother (womb), Arb. *beten* mother (womb).

Child. Mg. *anaka*, My. *anak*, and with article Ef. *nani*, Sam. *tama*, Mg. *zanaka*, My. *kanak*, Heb. *yonek* infant, suckling. Mg. *ankizy* (*an*, article), Eth. Amh. *hetsan* infant. Ef. *tau*, *tu*, *totau*, *tetea*, *tetau*, *titu*, Eth. *tsatsa'*, Heb. *tsetsae'*, embryo, young infant. Mg. *fara*, Ef. *wora*, Chaldee *bar*, offspring. Ef. *nasuli*, *suli*, *sili*, Arb. *nasēl'*. Ef. *rik* a child or youth (literally, small), Eth. *daḱ*, the same.

Brother, or sister. Mg. *raha* (*r'* article), My. *kaka*

(*k'* article), Sam. 'a in *tua'a* (see *tua* below); in Ef. brother is *tai* (My. with article *andai* companion, friend), Arb. *tahir* companion, helper, and *balu* (literally "a helper"), Arb. *wala'* (n. ag. *ma'lu*), to be nearly related, friend, helper, ally, *ma'la'* brother, &c., *muwali* helper.

Father, mother, brother-in-law. Ef. *tauïen* (ending *en*) Mg. *zaotra* (ending *tra*), and *zao*, Arb. *sihru*, pl. *asharu*, *suhara*, brother-in-law, father-in-law, &c., Ef. *tua* sister-in-law, wife's mother-in-law, husband's mother, Arb. *sehrat*. My. *maratuwa*, *mantuwa*, father or mother-in-law, seems to have this *tuwa* (Ef. *tua*), Ef. 'mwō, *mo* father or mother-in-law, Arb. *hami*, *hamō*, *hamaat*, husband's, wife's mother, Heb. *ham*, *hamōth*, father, mother-in-law; Mg. *rafozana* (*ra* the article, and ending *ana*) father, or mother-in-law, Ef. *naburuma* (article *na*, and ending *ma* for *na*). In the Mod. languages, the inflection of gender having been lost, such words as these are in use, whatever they may be in origin common.

Husband, wife. Ef. *wota*, *wot*, husband, lord, chief; Fiji *wati* husband, or wife; Mg. *vady*, or *valy* husband, or wife; Arb. *va'l'* husband, or wife, also lord, chief. This Se. word is familiar to readers of the Bible in the name of Baal. See below on the word *Wota*, Ef. idol or deity.

Senior, chief, aged. Ef. *kabuŕ* (husband, old man or woman, grey-haired with age), Heb. and Arb. *kabiyŕ* aged, old. Eth. *lik* aged, senior, chief, Ef. *ma rik* old man, chief, *bite rik* old lady. Sam. *alii* (article

a), Ma. *ariki* chief, Mg. *andrianu* (article and ending *ana*), Eth. *likna l̥hikna* dignity of seniority, chiefship, lordship. Mg. *zoky* elder, senior, Arb. *sheikh* senior, a chief.

Body. Mg. *vatana*, My. *badan*, Ef. *batako* (as if for *batango*), Arb. *badan*. Mg. *tena*, Sam. *tino*, Arb. *tun*'.

Head, a chief, beginning, first. Java *andas*, Arb. *alraas*, Matabello *aluda*, Amboyna *uruka* and *ulura*, Mg. *loha*, My. and Sam. and Fiji *ulu* (Celebes *obaku* may be the same as *uruka*, see the word *ten*, the numeral, below, and with *obaku* compares An. *inpek*, Ef. *bau*, Savu *batu*, Ysabel *pa'u*), in all the ancient languages Heb. *rosh*, *rishah*, Syr. *risha*, head, a chief, beginning, source, first (Heb. *rishoni*, Mg. *voa-lohani*, Sam. *ulua'i*, and *luu'i*).

Pillow, or high thing for the head. Mg. *ondana*, Ef. *uluma*, Sam. *alunga*, Ha. *uluna*: see the foregoing word *ulu* head, Tonga *alunga* high, lofty, a pillow. The ending has been explained above.

Forehead, aspect. Mg. *ray*, My. *dae*, Ja. *rai*, Ef. *rai*, d. *re*, Tonga *lae*, Heb. *rai*, Eth. *rey*, aspect: see above the verb "to see."

Eye, eyes. Mg. *maso*, My. *mata*, Ef. *mata*, *mita*, *meta*; Sam. *mata*, Ja. *moto*, Anc. plural Heb. '*enayoth*, '*enoth*, Arb. *a'yunāt*: the *n* is changed to *m*, as *mata* for *nata*. According to the usual rule, the last part of the word being retained, the initial part is elided; the practice of suffixing the pronouns to the word helped, in this case, still more to draw the voice

away from the initial part; thus, Mg. *ny masonry*, My. *matania*, Ef. *na metana*, the eyes of him, his eyes. This word, as in the Anc. languages, means also "fountain."

As meaning spring water, or simply water, it has the singular form with the unconscious article—thus, Mg. *rano*, Ef. d. *ran*, "water," *r* article, and Heb. *ain*, Arb. *ain'*, *aynu*, fountain, eye. This word meaning "lake" or inland water—that is, spring water—occurs in My. *danau*, Ja. *ranu*, Fiji *dranu*, Sam. *lanu*. The Arb. verb *'ana* signifies "to flow" (of water). A denominative adjective from this word in Sam., namely *lanua* (see above for *a* adj. ending), signifies "sore eyes," literally "eyey." A denominative verb in Ef., form 1, namely *bangaranu* (d. *bakanarum*, the *n* being changed to *m*), signifies to wash off salt water after bathing in the sea with land or spring water; Sam. *lanu*. As to *bakanarum* (for *bakana-run*) the *na* is the article Ef. d. *niran* "water," and *kana* double article as in Mg. *nka* in *manka*, form 1. The radical *n* is also commonly changed to *m* in *mata* eye (for *nata*). Another form of this word with the preformative *m* is in Arb. *ma'inu* (Heb. *ma'yan*, *ma'yn*) a fountain, pure water running through the land; Java *banyu*, Celebes *manu* water. See the common Se.-Oc. word for "water" below.

Nose. Mg. *orona*, My. *idung*, Ef. *ngusu*, and *usu*; Sam. *isu*, Karoon *sum*, Batchian *hidom*, Pelew *koyum*, Arb. *kha'shum* upper part of the nose.

Nostrils. Ef. *ngore*, and *kore*; Arb. *nukhar'*. Cheek, Arb. *fukmu*, Ef. *bamu*, *babu*.

Tooth. Mg. *nify*, Epi *libo*, Sam. *nifo*, Arb. *nabo*. My. *gigi*, Arb. *hakai*, Mod. Syr. *kika*. Compare Mg. *kaka* a thing sticking between the teeth. My. *siyung*, Arb. *sin'*.

Mouth. Mg. and Santo *vava*, Arb. *fam'*, and *fa*.

Tongue. Mg. *lela*, My. *ledah* and *lidah*, Sam. *alelo*, Arb. *lisan*, Ch. *lishon*, Eth. *lesan*, Heb. *lashon*. Ef. *mena*, Epi *pomeno*, Santo *memena*, Guebe *mamelo*, Arb. *manmolo*: Mg. *menomenona* (ending *na*) loquacity.

Ear. Mg. *tadiny*, My., Ef., and Sam. *talinga*, Ta. *tayinga*, An. *tiknga* (all these have the article as *t'*), Heb. (dual) *azne*, Ch. *'uden*, *'udena*, *'una*, Syr. *adino*, Arb. (plural) *adan'*, Eth. *ezen*. My. *kuping*, Lampung *chiuping*, Battak dialects, *tshopping*, *suping*, Mg. *sofina*, Arb. *kūf*, pinnula auris, &c.

Skin. Mg. *hoditra*, My. *kulit*, Ef. *wili*, *kuli*, Sam. *ili*, Ma. *kiri*, Torres Islands *gilit*, Arb. *gild'*, *galad*, and *gilid*.

Leg, foot. Mg. *ranjo* (article *ra*), My. *suku*, Ef. *natuo* (article *na*), An. *thuo*, Tanna *su*, Heb. *shok*, Arab. *sāku*, Ch. *shak*.

Back. Ef. *taku* (Sam. *tua*), Arb. *thahrū*.

Breasts, milk of breasts, to suck the breasts. My., Ef., and Sam. *susu*, Mg. *nono*, Ta. *soso*, Favorlang *zido*, Yap and Ulea *thithi*, An. *athi*, Pelew *atud*, Amh. *tut*, Arm. *tad*, Arb. *thidyu*, *thadyu*, *thada*, Heb. *shad*, *shod*. A calabash in Ef. is also called *susu*, from its resemblance to a breast, and in one dialect *susuna*

is "his mother," literally his "breast." The denominative verb, "to suck the breast," is in My. *susui*, and *manūsui* 1, give suck, Mg. *minono* 3, to suck, *mampinono* 5, to give suck, Ef. *susu* to suck, Sam. *susu*, and *jesusui* 3.

Hand. Mg. *tanana*, d. *tangana*, My. *tangan*, Bali *tanang*, Ef. d. *nalima*, Sam. *le lima*, the hand, Arb. *alkhams*; in all these the article is the same. Se. article in Arb. as *al*, Sam. *le*, Ef. *na*, Mg. and My. *ta*; and Mg. *nana*, My. *ngan*, Ef. and Sam. *lima*, Arb. *kham*s, are identical. See above the word "five," Mg. *dimy*, My., Ef., and Sam. *lima*, Arb. *kham*s, the initial *kh* being changed to *t* (*d*) and *l*, and the final *s* elided. In *tangan* the radical *kh* is changed to *ng*, and the radical *m* to *n*, as in *tanang*, Fiji *nalinga*, Ma. *te ringa* it is to *ng*. The Ef. *nalima* is never used for "hand" without the article, which has become "unconscious" in Mg. and My. It is generally believed by Se. scholars that the Se. numeral "five" is a word which originally denoted "hand," that is, the five fingers.

Ef. *aru* (and, with article, *naru*), Arb. *yadu*, Ch. *yědā*. Heb. *zeroa'* (Arb. *dirā'*), Mg. *sandry*, forearm.

Fingers. *Rantsan* (*ra* article), Amh. *sat*, *tsat*, Tig. *assavetti*, Eth. *atsabā't* (compare Amh. *set*, Tig. *saboete* woman), My. *jari*, Ja. *jariji* (*iji*, Arb. *yadu* hand, perhaps) = My. *jari tangan*.

Palm of hand. My. *tapak*, Heb. *tepaḥ*, *tobaḥ*: denominative verb Ef. *tabangi* (My. *tapak*) to slap with the palm of the hand.

The right (hand or side). My. *kanan*, Mg. *havanana*

(article as *k'* and *h'*, and ending *an* or *ana*), Arb. *yaman*. Mg. *havanana* "the being on the right." This Se. word is connected with *aman* to trust; the right hand is the hand relied upon. In Ef. the right hand is called *matua* (Arb. verb *mata'a*, *mati'a*, mature clever eximius) clever, mature, and in Fotuna *matau* clever, fit, apt.

The left (hand or side). Tonga *hema*, Fiji *sema*, Arb. *shāmat*, *shumay*, *mashāmat*; perhaps belong here (cf. *mashamat*) Fotuna *mazui*, Ef. *mauri*, Ma. *mawi*, Bugis *abeo*, Mg. *havia* (*ha*, article). My. *kiri*, Amh. *gēra*.

To expound, declare clearly, preach. Ef. *fanau*, *tafanau*, Arb. (*fana* 1 n. a. *bayan*), iv. n. a. *ībanātu*, 11 n. a. *tabyanu*.

To speak. Ef. *bisa*, *basa*, Fiji *bosa*, Tagala *basa*, My. *bacha*, Arb. *nabasa* (and *nabasa*); Ef. *tabisa* to speak with intensity, Arb. 11, n. a. the same. Compare Arb. *fasha* and *fasuḥa*. The initial *na* in such words was often elided in the Anc. languages.

Heb. *naba*, Eth. *nababa*, Arb. *naba*, Ef. dd. *nova*, *noa*, *ni*, *ti*, to declare, tell.

Mg. *volana* (*na* ending), My. *bilang*, Eth. *bēhil*, Tonga *volavola* word.

To dispute. Fiji *leti*, Ef. *lea*, Fiji *veileti* 3, Ef. *bilea*, Arb. *ladda* 1, n. a. *ladd'*.

To know. My. *tau*, Ef. *atae*, d. *tae*, Heb. *yada'*, n. a. *yado'a*, *da'ath*, *de'ah*, cf. Mg. *saina* (*na* ending).

The heart, the mind. Ef. *ro*, Arb. *rō'*; Ef. denominative *miro*, *miroa* 3, to think.

Mg. *fo*, Ef. *bo* or *po* (i.e., *pwo*), Arb. *bahw*, *bahu*. In Arb. and Ef. it denotes the inside of the upper part of the body—as Freytag says, “cavitas pectoris.” In Ef. and Mg. the heart (mind). The radical meaning of this word in Arb. is empty (hence a vacant cavity), the verb being *bahiya* to be empty (as a house); so Ef. *bu* naked, void of anything, Mg. *foana* (ending *na*) empty.

The liver, the inside, the mind. My. *ati*, Mg. *aty*, Ef. *ate*, Sam. *ate*, Arb. *ha'tha*, the liver. In Mg. it also means the inside, and in My. the heart—that is, the mind—but its denoting “the liver” in all the four dialects shows that that is the original meaning.

Mg. *fanahy* “the mind” is a verbal noun of form 1, *manahy* to be solicitous about, careful on account of; *miah* 3 to be solicitous, careful, and means “the taking care about . . . hence, the faculty that thinks . . . the spirit;” *fanahy* also signifies “knowledge,” “intelligence.” With *ahy* compare Eth. *wikē*, *eka* to be heedful, careful of, to know, Amh. *waka* to know, Amb. *ikia* to know, Ef. *maki* (probably *ma* negative, and *aki* I know) “I don’t know,” An. *mihi*, and *jih* I don’t know (for *m’*, and *j’*, the negatives, see above).

The inner parts (of the body). My. *prut*, Ef. *maritu*, Arb. *mora'ta*.

Mg. *kibo*, Ef. *kabu* (*kobu* inside), Arb. *ga'fu*.

Ef. *tali-kabu*, My. *tali-prut*: see below the word *tali* a string.

The inside, the heart. Fiji *loma*, Arb. *lobb'*; Fiji



denominative *lomana* to love. *My. dalam* (article *da*) inside.

Name. *Mg. anarana* (article *an*), *Ja. aran*, *Ef. ngisa* (article unconscious *ng*), *An. itha*, *Paama isa*, *Amb. sa* (*Sam. ingoa*, *Ef. d. ngie*, for *ngisa*), *Arb. ism'*, *sim'*, *Heb. shem*, *Eth. sem*, *Ch. sum*; as to the elision of the final *m*, compare the word "blood": in *Mg.* and *Ja.* it is changed to *n*.

## CHAPTER XIII.

### SOME FUNDAMENTAL WORDS, CONTINUED.—HEAVEN, SUN, &c.

HEAVEN. Arb. *sama*, pl. *samawat*, Eth. *samay*, pl. *samayat* (in Heb. used only in the plural) heavens. The Ethiopians believed there were seven heavens, one above the other, as do the Efatese. This word in Oc is the Anc. plural (as in Arb. and Eth.) Mg. *lanitra*, My. *langit* (as to change of *s* to *l* see above, “to hear,” &c., and below the word “wind”), Ef. *elangi* (article as *e*), Sam. *lanji*. In Heb. occurs *reqi'a hashamai(m)* “the firmament of heaven,” Ef. d. *rikitelangi* heaven, i.e., *riki telangi* (*te*, article.)

The verb in Arb. *sama* 1, n. a. *sumu*, signifies “to be high” and “to raise;” 2 to name, mention, narrate; 3 to be uplifted, proud; 4 to elevate; 5 high, Sam. *langa* to rise from a sitting posture (Ef. *lena*, *leng*, in *tu lena*, stand up), to raise; Ef. *langa*, to raise, also “to mention;” My. *tinggi* high, Mg. *langalanga*, *dangadanga*, *dingidingy*, height; *milangalanga*, *midangadanga*, Ef. *malanga*, *malangalanga* 3, high, Ef. *balanga* 1 (Sam. *faalanga*, exalt, praise) to raise, *tabalanga* 4, raised itself, &c., &c.

Sun, day. Mg. *maso-andro*, My. *mata-ari*, Ef. *meta ni elo*, *meta ni alo*, or simply *elo* or *alo*; Sam. *la*, Tonga

*liu*, Tarawan *tai*, Ma. *ra*, Amblaw *laei*, Cajeli *lehei*, Amh. and Tigre *tsai*, Eth. *dahai* and *sahai*, Arb. *duha*, the sun. Mg. *andro*, My. *ari*, Ef. *elo* or *alo* have the article (Arb. *adduha*), Harar *eer*, Tagala *arao*, Bisayo *udlao*, Ceram *eloh*, Silong *alai*, Battak *arie*, Rotuma *astha*, Lobo *orak*, and without the article are Lifu *thu*, Maré *du*, Mota *lo* (Arb. *duha*).

The Arb. word also signifies "day" and "clearness," Mg. *andro*, My. *ari*, Sam. *aso*, and *ao*, Ef. *aliati* (reduplicated), Aneit. *athiat*, Amboyna *alowata*; Ef. *aliati* also signifies daylight, or clear.

With ending *n* (cf. Arb. *dahyan* clear day) Fiji *singa*, Aneit. *senga* (in (*n*)*angesenga* sun, *ange*, according to the analogy of the cognate dialects, is "eye," Arb. 'an'), My. *siyang*, San Christoval *sina*, Port Moresby *dina*, Sokotra *shihen* (sun).

Mg. *maso-andro*, My. *matu-ari*, Ef. *meta ni alo* is "eye of the sun," or as in Arb. "corpus et radii solis."

Moon, lightning. Mg. *volana* (ending *na*) literally a "shining," My. *bulan*, Fiji *vula*; Santo *bula*, the moon, a light, lamp, torch; Ef. *bilavila* to gleam, *filifili* a shining shell ornament, *bũk* a glistening or gleaming shell, also the ball of the eye, *fili* (Sam. *wili*) lightning.

The verb in Arb. is *bahara* 1, n. a. *buhur*, to shine, be bright, "luxit, praececluit splendore (*luna*) inter ceteras stellas;" *buhur* illuminatio, Eth. transposed *barha* to shine, gleam, be resplendent, *berhān* light, luminary; "the primary idea lies in vibrating, glancing, shining" (Gesenius).

Another word appears in Sam. *malama* (*ma* article) a light, a lamp, the moon (Ha. *lama* a torch), Ef. *atēlang* (*atē* article, *lang* for *lam*). The verb in Arb. is *lama a*, or *lama'a* to flash, gleam, glitter, as lighting or a star. Ef. *mirama* 3, to shine (of the moon), *na mirama* light.

Another word appears in Sam. *masina* (*ma* article) the moon, *sina* the woman in the moon (see further on the mythologic names below). *Sin'* was the Assyrian moon-god. The verb in Arb. is *sana* 1, to shine, to shine splendidly (as a fire), Ef. *sin'* to burn splendidly (as a great fire). In Sam. *sina* is white (*i.e.*, pure, shining).

Star. Mg. *kintana* (d. *vasiana*), My. *bintang*, Java *lintang* and *wintang*, Ef. *masei* (*masoei*), Sam. *fetu* (*ki*, *li*, *bi*, *ma*, *fe*, &c., forms of the article), An. *moijeuv*, Arb. *nagm* or *najm*, pl. *anjum*, *anjām*, stella, sidus. The initial *n* is retained in Mg. and My. *kintana*, *bin-tang*, elided in Mg. *vasiana*, An. *moijeuv*; the final is changed to *n* in Mg., to *ng* My., to *v* An., and elided in Ef. and Sam.

Evening. Ef. dialect *dariva*, Mg. *hariva* (*d'* and *h'* forms of the article), *harivariva*, Mallicolo *rabrab*, *ribrib*, An. *araparap* (sunset), Eromanga *pwarap* (evening), Arb. "*araba* 1, to set (of the sun), n. a. "*urub* sunset.

Yesterday. Mg. *omaly*, Heb. *itmale*.

To-morrow. *Maraina*, morning (ending *ina*), An. *imraing*, Heb. *mahar*.

Mg. *ampitso* (article *am*), My. *besuk*, Arb. *fasaha* to dawn.

*Ef. mitimei* explained to mean the same as *meta ni aliati*—that is, eye or fountain of day, *mei*. This word for day occurs also in *mais* or *masus* to-day, this day—*ma* day and 's' or *susa* this; *ma* or *mei*, Heb. *yom*, Ch. emphatic *yoma*, Arb. *ya'm'*, may possibly be the same.

Night, evening. *Ef.* dialect *rān melu* evening, literally time of darkness, *rān* (*r* article, and *an*, Arb. *an* time) the time, and *melu* dark, cloudy, shady, shade, Sam. *malu* shaded, *Ef.* (with ending) *malingo* dark, darkness, My. *malam* night, Heb. *afelah*, *afel* darkness, *afal* to set (the sun). Another form of the word, both in the Anc. and Mod. languages, has *n* for *l*, Heb. *pun* to set (the sun), and *Ef.* *bong* (sometimes *mong*), Ja. *bungi*, Bugis *woni* night, and in *Ef.* *fanu* for the above *melu* (*malu*). Thus in one dialect *rān melu* evening, in another *kot fanu* time of darkness, *kot* time, Arb. *wakt* time, *wakat* to appoint a time. *Kot fanu* is analogous to Arb. *wakt almasa* evening, "tempore vespertino." Perhaps Mg. *alina* night is the same with Heb. *layil*, Arb. *la'l*, Syr. *lilio*, Eth. *lilit* night. Compare Heb. *lin* to pass the night, for *lil* (" *l* and *n* being interchanged.")

Time. *Ef.* *ran*, My. *dan* (article as *r* and *d*), Arb. *an*. *Ef.* dialects *rang*, *rak*, and *lang*, *nang*. See above for Mg. and Sam. the word when? *Ef.* *mala*, Arb. *mala*. *Ef.* *kot*, Arb. *wakt*, &c. An. *opan*, Heb. *open*.

Water. *Ef.* *vai*, *wai*, *ai*, Sam. *vai*, Eth. and Mod. Arb. *mai*; My. *ayer*, *Ef.* *wai el'* (with article *noai el'*) "sweet water," *Ef.* *el'*, or *elo* sweet, Arb. *hala* 1, n. a. *halw*, to be sweet: with My. *ayer* compares Gilolo

*wayr*, Ceram *wäëli*, *welo*, Rejang *beole*, Arb. *mai holu* (or *helu*) sweet water.

Running water. Ef. *wai* or *vai sera*, Arb. *mai jari*. For *rano* see above.

Rain. Mg. *orana* (*na* ending), My. *ujan*, Ef. *usa*, Sam. *ua*, Arb. "*aithu*."

The sea. Ef. *täsi*, Tonga *tahi*, Ceram *taisin*, Ja. *tasik*, Sam. *tai*, Arb. *ta's'* (*tays*). My. *laut*, Ef. *elau*, *alau*, Gilolo *wolat*, Mysol *belot*, perhaps Arb. *malhat*, abyssus maris (so called from being salt).

A wave. Ef. *ngalu*, Mg. *aluna*, My. *alu*, Syr. *galo*.

Ef. *beau*, Sam. *peau*, My. *ombak*, Arb. *ma'gu*; Arb. *ma'gu* 1, n. a. *ma'gu*, to be tumultuous (of the waves of the sea), Ef. *beafeau*.

Mg. *rano-masina*, *masina* salt (*na* ending), *masi*, Arb. *māsi'* salt (of water); To., Fiji, Sam. *masima* salt (*ma* ending), My. *masin*, Ja. *asin*, Mg. *masiso*, sour, Amh. *matsitsu* (Eth. *madhidh*), sour, acid. Mg. *masirasira* saltish, brackish, Arb. *madhir'* acid.

Earth, land. Mg. *tany*, My. *tana*, Ef. *tan*, *tano* (earth, soil of any kind), Arb. *tin'* (Ch. *tin* clay), dialect *tun'*. My. *utan*, Ef. *uta*, Sam. *uta*, Arb. "*utāi*."

Wind. Arb. *nasam'*, Ef. *nalangi*, Sam. *matangi*, Fiji *thangi*, Epi *jengi*, Paama *iàng*, My. *angin*, Mg. *anina* (ending *na*).

Fire. Mg. *afo*, My. *api*, Ef. *kabu*, Sam. *afu*, Syr. *hab* to burn (of fire), Arb. *habhābat*, heat of fire, *hubahibu* fire, also a firefly, My. *apiapi* a firefly.

Smoke. Fiji. *kuvu*, My. *ukup*, Arb. '*ukabu*.'

My. *usap* (*as'*, and *api* fire), Ef. *asua*, Sam. *asu*, Heb. '*ashan* ; Mg. *etona*, Arb., '*athan*', '*uthān*'.

Ashes. My. *abu*, *labu*, *dabu* (article *l'*, *d'*), Sam. *lifu*, Fiji *dravu*, Arb. *habuṭ*, *haba'* ; Ef. *afuafu*, to be dusty, Arb. *haba*, n. a. *hubū*.

Stone. Mg. *vato*, Ef. *fatu*, My. *batu*, Sam. *fatu*, Arb. *bahtu* (Heb. *bahat*), a kind of stone, probably a kind of limestone, something like the limestone or coral, the prevailing stone of Oceania.

Tree, wood, timber. My. *hazo*, My. *kayu*, Ef. *kasu*, and *kau*, Sam. *laau* (article *la*), Epi *iesi*, Maramasiki *ai*, Heb. '*ets*', '*etsah*', Arb. '*asa*', Ch. *a'*, so called from being hard (see Gesenius under the Heb. word). Mg. *hazo*, Ef. *kasu* and *kau* also denote "hard." The original guttural first radical is preserved in some of the Mod. dialects as *k* or *h*, and is a mere breathing in others, as in Ch. ; in some also, as in Ch., the original middle radical strong sibilant is softened or elided.

Leaf. Mg. *ravina*, My. *dawun*, Ja. *ron*, Fiji *drau*, Sam. *lau*, Ef. *uli*, Arb. *waraku*. Arb. iv., Mg. *mandravina* 1, to put forth leaves ; Fiji *vakadrau* 1, to have leaves, literally to make leaves. Mg. changes the *k* to *v*, cf. *lelaka*, *lelafina*, &c. Ef. *uli* is used only with the article in the construct state, *nauli nakasu* leaves of trees, or *naulina* its leaf.

Roots, fibres of a root. Sam. *aa*, Ma. *aka*, *akaaka*, Ef. *akoa*, My. *akar*, Mg. *faka*, Arb. '*ekan*', '*awaku*'. Arb. iv., Mg. *mamaka* 1, to send forth roots.

Fruit. Mg. *voa*, My. *buwah*, Ef. *ua*, dialect *weti*. Sam. *fua*, Heb. *peri*, Eth. *fre*, plural *faryat*. Heb.

*hiphil*, to bear fruit, Mg. *mamoa* 1, to bear fruit, amoazana the bearing fruit.

The *r* elided, as often, in Oc.; the Oc. word is the Anc. plural.

Mg. *vokatra*, Arb. *fakihat*, fruit.

Flower, blossom. Ef. *i buma*, Arb. *fa'ama* to bloom, blossom, flower; Ef. *buma*, Mg. *voni*, My. *bunga*, Sam. *funga*, flower, blossom.

House. My. *rumah*, Mg. *trano*, Ja. *umah*, Ef. *suma*, Mysol *kom*, Arb. *khaym*, *khaymat*; compare as to this initial letter (*kh*) in similar forms in Oc. the numeral "five" (see above). Arb. *khams*, Oc. *rima*, *sima*, *dimy*, *ima*, and *ikma* (*kima*), &c.

Heb. *bait*, *ba'thak*, Arb. *bayt*, Syr. *ba'tho*, Eth. *betē*, Ef. *fare*, Sam. *fale*, Fiji *vale*, Ma. *whare*, Macclay Küste (N.G.) *badi*, Mahaga *vadhe*, Bugis *bolah*.

To cook. Arb. *tāha* 1, n. a. *tahw'*, *tukw'*, Ef. *tao*, and with ending *taoni*, Sam. *tao*, with endings *taoa*, *taoina*, and *taona'i* ('*i* the preposition); compare Mg. *tanikia*, My. *tanak*, Mg. *tono*, Sam. *tunu*, Ef. *tunu*, Mg. *taina*, *tainana*, *tanina*.

My. *bu* (to roast), Fiji (doubled) *vari-a* (ending), Ef. *beni* (ending as in *taoni*), Heb. *apah* to cook, bake.

A fireplace, an oven. My. *dapur* (*da* article, cf. Celebes *puro*), Arb. *burat* a hole or place where fire is put for cooking, exactly in the Oc. style.

Arb. *māmus*, Mg. *memy*, Sam., To. *umu*, Tanna *umu*, Ef. *um*, and *ua*, or *uwa* (dialect) and *upu* (dialect).



Bread. Ef. *kabu*, dialect *koau* (*kawau*), (*ka* article), Arb. *fum'*, panis (*tum de omni frumento, quod coquendo pani inservit*). The Ef. *kabu* is made of anything grated (as yam, taro, banana, and cocoanut; and, latterly, flour), being kneaded into a cake, and baked in the oven above described. Mg. *mofo*, My. *pawung* (*ng* for *n*), bread, cake. Craufurd gives My. *apam* as Sanscrit; compare Mg. *ampempa*.

A torch, lamp. My. *suluh*, Ef. *sulu*, Arb. *sha'ala*, to kindle a torch, *shu'ulu* flame of fire, *mash'alu* lucerna, Mg. *fanilo* (*cf.* My. *paniulu* v. n. of 1) torch, flambeau; Ef. *sulu* (verb) to scorch with flame, also to illuminate with a torch.

Way, path. Ef. *nabua*, Arb. *nabiy'*. My. *saleh*, Ef. *sala*; My. and Ef. to proceed, Arb. *shala* 1. My. *jalan* (Java *dalan*) to walk, proceed, a way; Arb. *darag* 1, n. a. *daragān*, Heb. *darak*, to proceed, &c., *darak* a way; My. *jalan*, Ja. *dalan*, Mg. *lalana* a way.

To go. My. *laku*, Fiji *laku*, Heb. *halak*, Assy. n. a. *laku*: Heb. *helek*, Mg. *aleha*, a way or road. Ef. *ba*, Heb. *ba*, to go, enter.

To reside, dwell, remain, sit. My. *duduk*, Ja. *dodok*, Ef. *tok*, Arm. *tok*.

Ef. *no orne*, Sam. *nofo*, Heb. *navah*, *nawah*, also *naah*, to sit down, rest, to dwell, *navah*, *navath* a seat, a habitation; To., Sam. *nofoa* a seat, Ma. *nohoanga*; Sam., To., *nofoanga* dwelling place, habitation, sitting place. The *r* (for *t*, *th* Anc. ending) appears in Tah. *nohoraa* for *nohorana* a seat, dwelling-place, time or place of sitting or residing; *noho* to sit, abide, dwell. Sam.

reduplicated *nofonofo*, *nonofo*, and with adj. ending *nofoia*, and *nofoi*, with suffixed preposition (to the verbal noun) *nofoa'i*, literally a sitting or abiding for, "to live in virginity, to sit and talk over news," i.e., to be abiding for (a future husband, or the telling of news).

Large, great, wide, &c. Ef. *teletele* (adj. ending), *teletelelena*; Sam. *tele*, *teletele*, *tetele*; Heb. *ādār*, Tanna *asōre*, My. (verb form) *basar*, *basarbasar*, Sam. *vātele*. The original in Heb. according to Gesenius (*adar*) meant to be *wide*, who compares Arb. *adira* "to have hernia (probably to swell out)." Compare Ma. *tetere* large, swollen.

Ef. *laba*, *leb*, Fiji *levu*, Heb. *rab*, *rabah*, Ef. *baram*, *barau*, *barav*, *barab*, Fiji *balavu*, long (Heb. *rov* greatness, length), long in time, Sam. *loa* and *leva*, Mg. *lava*. Sam. *lava* (Ef. *leb*), Heb. *rab* enough (much, enough), also Ef. *malaba*. My. *lebar* broad, wide, width (Heb. *rabath*), An. *alupas* great, My. *luwas*, Vanua Lava *luwo*, Santo Maria *lava*, San Christoval *rafa*, Ma. *rahi*, *rarahi*, Tah. *rahi*, Syr. *ra'rab*.

Mg. *be*, Eth. 'abī.

Small. Ef. *kal*, Mg. *kely*, My. *kichil* (*kikil*), Ja. *chili*, Heb. *kal*. Arb. *kalla* 1, to be light, small. Ma. *makari*.

White. Mg. *fotsy*, My. *putih*, Arb. *badā* 1 (middle *y*) to surpass in whiteness.

Ef. *tare* clean, pure, white, shining (*elo i tera* the sun shines); Heb. *taher* to shine, be bright, pure; Arb. *tahara*, to be clean, pure.

Black. My. *itam*, Tag. *itim*, Bisaya *maitum*, Mg. *mainity*, Ef. d. *maila*, Arb. *ahtamu* (*ad'amu*, *adhamu*, *athama*, &c.)

Red. Mg. *mena*, My. *mera*, Ef. *miel*, *mimiel*, Sam. *melomelo*, *memelo*, Arb. *ma'ir'*.

Blood. Heb., Arb. *dam*, My. (article *da*) *darah*, Ja. *rah*, Mg. *ra*, Ef. *tra*, *ra* (*m* final elided, as often). To bleed (denominative verb, form 3, of foregoing), My. *bardarah*, Ef. *mitā*.

Excreta. My. *tay*, My. *tai*, Ef. *tai*, Sam. *tae*, Heb. (*tsoah*) *tseah*, &c.

## CHAPTER XIV.

### SOME FUNDAMENTAL WORDS, CONTINUED.—ANIMALS AND PLANTS.

DOG. My. *anjing*, Java *asu*, Ceram *wasu*, *yas*, Arb. *wazi'u*, or *wazi'*.

Ef. *kuri*, Ma. *kuri*, Sam. *uli*, Mg. *alikia* (Ma. *kiriki*), Arb. *garw'*, *girw'*, *gurw'*.

Mg. *amboa*, d. *kivahy*, Ceram *kafuni*, Arb. *kalbu* (?). Mg. *amboa* may be "the barker," and belong below.

To bark. Arb. *nabaha* and *fakfaka*, Mg. *vovo*, Ef. *oro maki*, dialect *buke*. Ef. *oro* to growl, grunt, compares with Mg. *erona* growl, roar, Heb. *na'ar*, Syr. *n'ar* to growl, roar, Arb. *nakharu* grunt (*nukhur* pig). Ef. *buku* to cough, Tanna *puka* to grunt, Arb. *faka*, n. a. *fuwo'ku* singultivit; these are in imitation of the sound, as are Arb. *nafata*, n. a. *nafiytu*, Sam. *mafatusa*, Ef. *mutui* to sneeze, and Arb. *nakhara* to snort, Eth. *nehera* to snore, Mg. *erotra*, Ef. *koro*, My. *ngorok*, Sam. *tangulu* to snore.

Echo. My. *raka*, Arb. *raka*, Mg. *ako*. Ef. *atum kol* (*kol*, Heb. *kol*) child of the voice, and *roa leo* repetition of the voice. Sam. *i'u leo* tail or end or after part of the voice, "tail" being in Sam. *i'u*, My. *ekor*, *ikur* (Ef. *ngere* tail of a fish), (Mg. *aoriana*, ending *ana*, back, behind, backwards, Heb. *aharon*), Heb. *ahor* hinder part, rear, end.

Pig, swine. Mg. *lambo*, My. *babi*, Ef. *wak*, d. *wango*, Sam. *puaa*, Fiji *vuaka*, Amb. *babara*, Papua Kowiyay *ufa*, Maclay Küste *bel*, *bul*, *bo*, Epi *bui*, Duke of York *boro*, Arb. 'efru or 'ifēr', 'ufr', plural 'ifār', a'fār'; the Mg. has the article as *l*, My., &c., as *b*, Mg. and My. elides the final *r*, Ef., Sam., and Fiji change it into *k*, Ef. also into *ng*.

Mg. *kisoo* is perhaps the same as Heb. *hazir*, Syr. *hēzīro*, Arb. *khinzīr*'.

Bird, fowl, to fly.

Mg. *vorona*, My. *burung*, Ef. and Sam. *manu*, Java *manok*, Eromanga *menok*, Pelew *mall*, Mallicolo *muro*, Arb. *farkh*, *farekh*, Heb. *eferoah*, young of birds, Syr. *parohto* (to ending) bird (gen. name). To fly, Heb. *parah*, Syr. *perah*, My. *mibar*, *mabur* (*mi* formative).

My. *ayam*, Sam. *moa*, Cocos Island *ufa*, Ch. and Heb. 'of. To fly, Heb. 'uf, Arb. 'āfa, n. a. 'ayafān, Tonga *buna*, My. *tarbang* (*tar* formative).

A fly. Ceram *upena*, and *phenem* (mimation), Bouru *bena*, *fena*. To flutter, Heb. 'ep'ep, or 'if'ef, a butterfly, Ef. *bebe*, Sam. *fefe*.

To fly. My. *layang*, Arb. *tara* (mid. *y*), n. a. *tayr*', *tarurat*, and *tayuran* (My. *layang*); Ef. *tiri*, Sam. *lele*, Ma. *rere* (Arb. *tayr*') ; a fly, My. *langau*, Ef. and Sam. *lāngo*, My. *lalit*, Mg. *lalitra* (Arb. n. a. *tarurat*).

To fly, clap the wings, flutter. Mg. *kopaka*, My. *kapak*, Sam. 'apata, Ef. d. *kuvanguva*, To. *cappacappa*, Arb. *khafaka*, and *gaffa*.

Wing. Celebes *kapi*, Santo *kave*, Sam. 'apaa (perhaps for 'apa'apa), Ch. *gap*, or *gaf*; in Ef. *kabe* is used

for pigeon, *man kabe* bird of wing, or (with adj. ending *ni*) *man kafini*, wingy bird—that is, bird strong or swift of flight.

Feather. Ef. *afaru*, or *bere*, Arb. *abharu*, Heb. *eber*, wing feathers.

Nest. Mg. *akany*, Ef. *ukin*, *ikin*, Arb. *waken'*, Heb. *ken*.

Rat. Mg. *totozy* (*to* article), My. *tikus* (*ti* article), Ef. *kusue*, Sam. *iole*, Ma. *kiore*, Arb. *gurad'* or *jurad'*, An. *getho* (*cetho*).

Deer. My. *rusa*, Arb. *rasha'* young deer, *rasha* peperit dorcas.

Duck. My. *idik*, Arb. *dik*.

Sam. *pato*, Santo *aato*, Arb. *batto*, Mod. Arb. *bat*.

Pediculus. Mg. *hao*, Ef. and My. *kutu*, Sam. '*utu*, An. *cet*, Arb. *hathay* and *hatha*.

Flea. Mg. *parasy*, Heb. *par'os*. Mosquito. Mg. *moka*, My. *nyamuk*, Ef. *nāmu*, Sam. *nāmu*, Ceram *umiss*, Arb. *nāmus* a mosquito (Newman, *Dict.*)

Worm, maggot. Arb. '*uthai*, Mg. *olitra*, My. '*ulat*, Ef. *ula*, Sam. *ilo*.

.Snake. My. *ular*, Arb. '*aththa* (see preceding word), Ef. *māta* (article *m*), Sam. *ngata*.

Monkey. Ceram *kesi*, Bouru *kessi*, Arb. *kishshat*. Arb. *habbar'*, Mg. *varikia* (compare the *kia* in *alikia* dog, above).

Buffalo, cattle. Arb. *karhabu*, My. *karbau*, Ja. *kobo*, Kisa *arpau*, Timor *karau*, Waigyu *kobo*, Ende *kamba*, Mg. *omby*. My. *sapi* "bos taurus," Arb. *dabb'* "taurus silvaticus"; My. also pronounced *sampi*.

Fish. Tagala *isda*, Mg. *haza ndrano* fish or game of the water, *haza* (article *ha* and final *d* omitted) "a chase, a hunt," Heb. *tsad* to hunt, Syr. to hunt, to fish. With Tagala *isda* compares, perhaps, My. *ikan*, Ef. *ika*, Sam. *ia*.

Crab. Arb. *khukhum'*, Ef. (article *ra*) *rakum*, d. *rakuwa*, Epi *lakum*, Paama *äuma*.

Banana. Arb. *ma'z'* (*mawz'*), Amh. *muz'*, Sanguir *busa*, Niue *futi*, Meli *butsh*, Sam. *fa'i*, Eromanga *bos*, An. *hos*, Ef. *äts* (only with article *näts*, or *nät'*, Mg. *ontsy*, My. *pisang*).

Sugarcane. Ef. *parai*, Eromanga *poria*, Mg. *fary*, Arb. *baray* iv. invenit arundinem sacchari.

The cocoanut palm. Mg. *nio*, *nihio*, My. *nior*, Ef., Sam. *niu*, Arb. *sakiyu* palm (general name). This Arabic word is a derivative of the verb "to drink," given above, Sam. *inu*, My. *minum*, Mg. *minona*, Ef. *minu*, in all of which the Anc. *s* of this stem appears (as in the word for cocoanut palm) as *n*.

Rice. My. *baras*, Bugis *boras* (article *b'*), Ja. *wos*, Kayan *bahas*, Arb. *aruz'*, *ruz'*, *uruz'*, *uruz'*, Ja. *wos*, *uwos* (cf. *uwong*, *wong*, My. *orang man*).

Mg. *vari* (My. *padi*, Ja. *pari*) rice, also corn, grain; perhaps same as Heb. *bar* corn, grain, either stored or growing in the fields. This is a mere conjecture. Norris (*Assyrian Dictionary*, p. 723) says:—"I find *se—pad* translated "rice"; if the attribution of this name have any authority beyond the resemblance of the My. word *padi*, adopted in India for "rice in the husk," it would be evidence of an early commercial

intercourse between Assyria and the East." This name for rice prevails also on the east coast of Africa. In Mg. "wheat" is called *vari mbazaha*, grain (or rice) of Europeans.

War, fight. Ef. *aru* hand (see above) is used for "war" as in the Anc. languages. Mg. *ady*, Arb. *'ada* to attack, n. a. *'adw'*, My. *adu*.

My. *kalahi* (i ending), perhaps Heb. *hayl*, force, army, My. *barkalahi* 3, Ef. *fakal*, Fiji *vālu*.

Lance, spear. Heb. *romah*, Arb. *rumhu*, My. *tumbak*, Mg. in *voatomboka*, *mitomboka*, speared, and perhaps Sam. *tao*.

Club. Mod. Arb. *nabbud*, *nabbut*, Ef. *mbat*.

Bow. Arb. *bani*, *bainat*, or *baini*, My. *panah*, Tag. *pana* (Sam. *aufana*), Ef. in *tali-banga* string of bow.

Arb. *ka'su*, Ef. *asu* only with article *nāsu* or *nās*.

Cord. Ef. *talī*, Mg. *tady*, My. *tali*, Heb. *yeter*, Arb. *watar'* (of bow, &c., see Ef. *tali-banga*, bow string).

Arrow. Eth. *nadafa* to shoot with an arrow, Ef. *tiba*, *ne tiba* an arrow, Mg. *tsipikia*.

Heb. *hets*, Eth. *hets*, Ef. *us*, Sam. *u*. Sam. an arrow, a reed, Ef. a reed. The Sam. and Ef. arrows are reeds.

Clothing. Mg. *lamba*, Sam. *lava-lava*, Ef. *lufa* (Tagala *lumput*), Heb. *labash* to put on clothes (Arb. *labisa*, Eth. *labs*, Syr. *lēbas*), *lebush* clothes, Arb. *lib'* (pl. *lubus*), *labus*. This is the common word for clothing in the Anc. and Mod. languages. The above word in Mg., Ef., and Sam. denotes, as in Mg., "the usual dress or cloth worn by the natives." This was worn round the loins.



It was called in My. *sarung*, Fiji *sulu*, probably the same as Arb. *izar'* (*izarun*), clothing worn round the middle of the body—that is, just as in the *sarung* or *sulu*. This word occurs in Ef. also as the name of the dress of the Ef. women which was called *miseri*, Arb. *mizar'*.

The cloth worn in Ef. and Sam. was not woven, but made in an elaborate manner out of the bark of trees and other substances, and called in Ef. *fōn*, Sam. *siapo* (in Ef. *siapo* is the name of a tree).

A basket, to weave. Heb. *sene* (*sana*), (Ch. *sene*) a basket, from an unused verb *sana*, Arb. *wadhana* to weave, plait, Ef. *tonga* (Sam. *tanga*) a basket which is woven or plaited, My. *tanun* to weave with a loom, Mg. *tenona* the warp and the weft, and denominatives *manenona* 1, to weave, *tenomina* woven.

Earthen pot. Heb. *parur*: *pahar*, Arm. *pahar* a potter, Arb. *fakhar*, (*falkhārun*) a pot, a potter, and *fakharat*, pl. *fakhar'* hydria, *vel* vas figlinum; Mg. *vilany*, My. *balanga*. In Ef. the art of making earthen pots has been lost, but fragments of pottery are strewn all over the island and called *buro ki Li Maui tukētuki*—that is, the pots of Li Maui tuketuki, or female Maui tuketuki; and also *buro noai ki Supe*, water pots of Supe or the Ancients. In the same way the making of shell axes has recently fallen into disuse since the advent of European axes, and the old shell axes are found strewn about near villages, and are called *Karau ki Supe*, that is, the *Karau* (or axes) of Supe, or the Ancients. *Kārau* in other dialects of

Ef. is *kāram* and *kārab*, Heb. *hereb* any sharp cutting instrument.

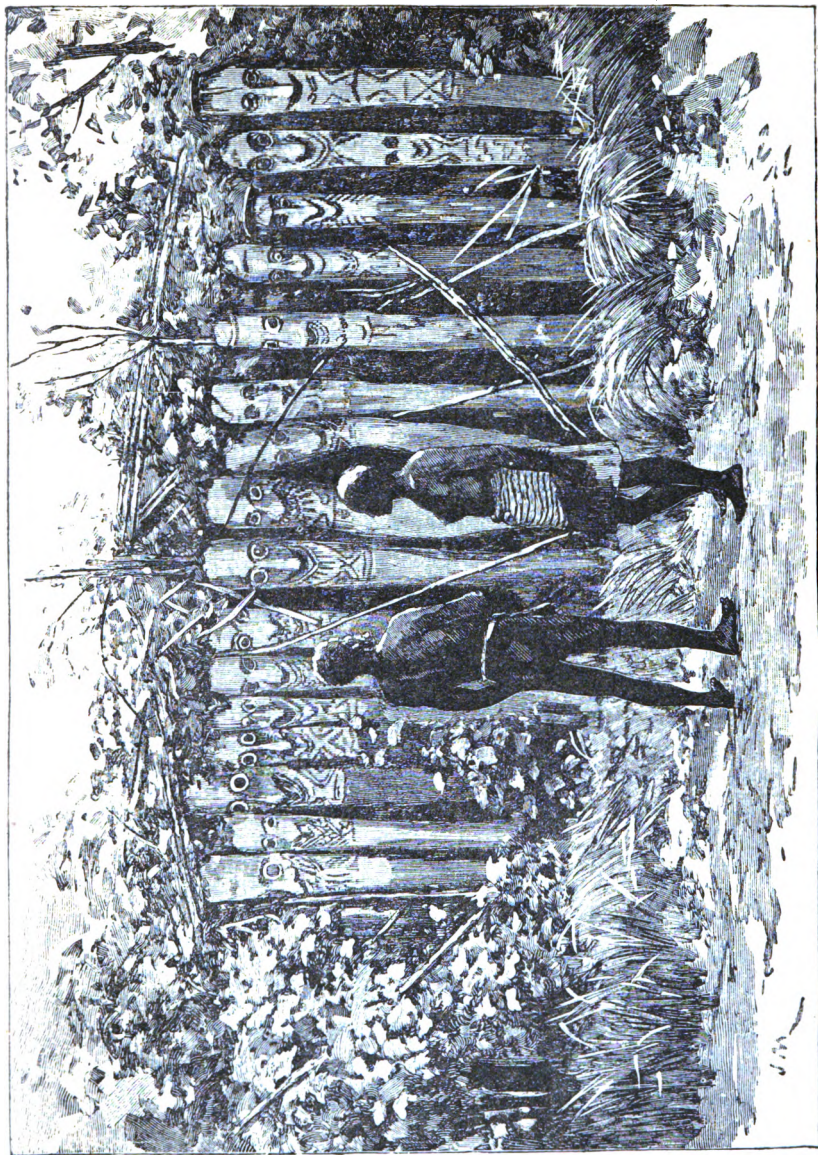
Knife. Arb. *musaʿ* (*masa* to shave) My. *pisau*, Bugis, Ja., *viso*, *peso*, Mg. *antsy* (see the word *banana ontsy*, My. *pisang*), Ef. *masi*; Ef. *masi* to cut, or shave off the surface.

A word for "pot" is in Fiji *kuro*, Santo *khuro* (both in these places and in New Guinea pottery is still made), New Guinea (Motu) *uro*; this *may* be the same as Ef. *buro* (by change of *b* or *f* to *k*), or perhaps we should compare Heb. *kir*, which, like the Fiji *kuro*, denotes "a cooking pot" made of earthenware.

## CHAPTER XV.

### SOME FUNDAMENTAL WORDS, CONTINUED.—WRITING, NAVIGATION, RELIGION.

WRITING. Mg. *soratra* (and *soritra*), My. *tulis*, Ef. *mitiri* (*mi* formative), Sam. *tusi* (this word has been introduced to Ef. by the missionaries to denote "book"), Arb. *surat* (verb ii., to "form, draw, trace, paint") form, likeness, figure, *musawir* sculptor, painter, author of a book, Eth. *sa'ala* to paint, to make figures, Heb. *sur* to form ("from the idea of cutting"). Mg. *soratra* colour, writing, *soritra* a mark, sculpture, My. *tulis* drawing, delineation writing, Sam. *tusi*, a mark, a figure, Ef. *mitiri* a figure either cut or engraved, or painted, to make such figures, to write. The figures made by the Efatese were *cut* or *painted* on their bodies or on their idols. Denominatives from this stem are numerous, as Mg. *manoratra* 1, to arrange silk of different colours in the loom, also to write; and *manoritra* to mark, engrave; Ef. *mitimitiri*, Mg. *misoratra* printed as cloth (such as we call "print"—that is, cloth with designs printed upon it); My. *tulis* "to draw, delineate, paint, picture, figure, write;" Sam. *tusi* to mark cloth (*siapo*), write. The ending *t* of *surat* appears as *tra* and *t* in Mg., as *s* in My., and is elided in Ef. and Sam. The initial *s* is



SCENE IN MALICOLOR, NEAR "AMY GERTRUDE RUSSELL" MISSION STATION, SHOWING GROUP OF IDOLS.  
From a photograph by the Rev. W. WATT, Tauna.

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changed in Eth. and Mg. to *s*, in My., Ef., and Sam. to *t*, and the *r* to *l* in Eth. and My., to *s* in Sam.

Story or tradition. Arb. *haka* dixit, narravit (*traditionem*), Ef. *kakei* a tradition, or history, of which there are many among the Efatese (such as they are), narrated on special occasions by recognized experts (old men), the whole audience breaking in at fixed points in the narration and singing part of the story. Compare Mg. *haga* "a tale, a fable," which seems the same word, and My. *kawin*, *kakawin*, tale, story, narrative. This word has been recently introduced by the Mahommedan Arabs as *hakayat* (My.), *ekayak* (Bu.) It is interesting to observe that in this and many similar cases where the Anc. Oc. word and the Mod. Arb. recently introduced word are both used in My., neither the Arabs nor Malays have the least idea of their identity. Another example of this is seen in the word "writing," in My. *tulis*: the Mod. Arabs have introduced *surat*, and the denominatives *manulis* 1, and *manurat* 1, are both used for "to write."

Ship. Mg. *sambo*, Heb. *šēpīna*, Arb. *safīnat*; Ja., Tagala *sampan*, a boat.

My. *prahu*, Tagala *parau*, Malayta *baru*, Arb. *markabu*, verb *rakaba* vectus fuit (on a ship, animal, or vehicle), so Ef. *borau* or *barau*, Sam. *folau*, Fiji *vodo*, a being carried on a ship, and, when horses and vehicles became known to the Efatese and Fijians, a being carried on them, a riding, Ef. *i barau* ship, horse, or carriage. So in the Anc. languages.

Ef. *rarua* (*tiri*, *riri* to fly), Gilolo *deru*, Tagala *darung*, Arb. *tayaratu* (*tara* to fly).

Mast. Arb. *sariat* (*sariatun*), Mod. Arb. *sari*, Mg. *salazana*, My. *tiyang*, Ef. *tere*, Amb. *turi*.

Sail. Arb. *kila'at*, My. *layar*, Fiji *latha*, Mg. *lai* (*laintsambo*), Ef. *lai* (with article *nilai*, as if originally *ilai*), Sam. *la*.

Oar, or paddle. Arb. "*aduf*" ("*adufun*"), My. *dayung*, Papua Kowiay *otom*, Marshall Islands *thebwe*, Salawatti *taap*; Arb. *mikdaf*', *mi'daf*', and *migdaf*' or *mijdaf*', Amh. *makzaf*, or *ma'zaf*, Bisaya *bugsai*, Segaar *baessa*, Fiji *vothe*, New Ireland, Mallicolo, An. *effuos*, *ebos*, *apos*, Ef. *wos*, Sam. *foe*, Mg. *voy*.

Weeping, wailing. Mg. *tany*, My. *tangis*, *tangisi* (transitive), Ef. *tangi*, in construct state *tangisi* (transitive), Sam. *tangi*, with adjective ending *tangisia*, *fetangisi* 3, Arb. *dama'a* (in Heb., Arm. also), n. a. *dam'*, *damia'*; *damiat* prone to tears or weeping (fem.), Mauvo *tangtangisa* (Codrington). The Arb. and Oc. word denotes to weep, to wail. The wailing of the Oceanians, as of the Anc. Semitic world, on occasion of a death or burial, is loud, and, while very mournful and weird, not unmusically expressed. In Ef. neighbours and friends come from long distances to perform this duty. Tears flow copiously. When 50 or 100 men and women are wailing in concert the sound can be heard long distances across the water and even on the land. There can be no doubt that as this wailing is called by the same name, so it is practised in the same way now in Oceania (in, for instance, the

New Hebrides) as in Arabia and the neighbouring Semitic-speaking world 4,000 years ago. To wail for the dead is a religious duty that no one ever thinks of neglecting; a person would be considered worse than an infidel, dehumanized, that refused to perform it.

Sacred. Ef. *tab*, *tabu* (*taboo*), Sam. *tapu*, Arb. *dabba* to prohibit, n. a. *dabbu*; the radical meaning of this word in Oc. is "prohibited," "forbidden;" thus, Ef. *nafisuruen i tabu* lying is forbidden (*bisuru* 3, to lie, *suru* to deceive, lie, Heb. *zur*, cf. Arb.) In Ef. and Sam. *tabu* (*taboo*) a thing, as, for instance, cocoanuts, to make it prohibited.

In Ef. *nata tabu*, "sacred man," is a man set apart to the service of the gods, or as their agent, and who *prohibits* people from doing what the gods do not wish done, and points out the way to be pursued.

In My. *larang* to prohibit, and *larang* sacred, Mg. *rara* to prohibit, Arb. *rada'a*, n. a. *rad'* (*rad'un*) to prohibit.

In Mg. *masina* holy, sacred, efficient, is literally "salt," hence pure, sincere (see the above word "salt," *masina*), Arb. *mathi'* salt (and cf. *mothath'* very salt; pure and sincere). Salt is a natural symbol of purity or sincerity, and has always been so regarded by the Semitic-speaking world.

Bury. This word occurs in Ef. mythology. Ef. *ōfa* or *āfa*, Mg. *afina*, Arb. "aba to be hidden, "ayaba ii., to hide, to bury (hence "ayab' the grave, Ef. *āfa ki* to bury (the dead), *alia āfakien* place of burial. *Tāfaki* (t' article) a certain mythological person, "the Burier,"



*Mg. afina*, *voafina*, and *miafina* 3, concealed, *manafina* 1, to conceal, to bury (so Arb.) In Ef. the body was carefully prepared for burial, and dressed. The burial was accompanied with much solemnity; great wailing; animals slain in sacrifice to the dead at the grave. It was supposed that the spirits or essence of the animals slain would accompany the souls of the deceased to the spirit world, the entrance to which was the westernmost point of Efate, at a place called *Tukitukū*. Hades was below, and had seven stages, one below the other, each of which had a name. The soul died six times, finally passing out of existence. At the gates of Hades the soul was examined by a personage called Seritau and his helpers Vaus (Question) and Māki (Don't-Know), and if found wanting was handed over to *Maseasi* (Cutter-out), who cut out its tongue by the roots, split its head open, and turned it backside foremost. *Seritau* is the name of the official at each village who cut up the bodies on occasion of a cannibal feast. The Hades Seritau is therefore a dreaded being, the punisher with the extreme penalty of criminals. The extreme penalty of transgressors was to fall into the hands of Seritau—that is, to be cooked and eaten. In threatening, instead of saying “I will kill you,” “I will cook you,” or “bake you in the oven,” was more common. The Efatese criminal dreaded not being hanged or guillotined, but being eaten. Two kinds of people were allowed to pass into Hades unharmed by Seritau, those belonging to a certain tribe called Namkatu (a

kind of yam—every Efatese belonged to a tribe called by the name of some plant or animal), and those who had printed or graven or branded on their bodies certain marks or figures (tattooed) called *mitiri* (see writing, above), and *keikei* (cf. Heb. *ka'aka'*, Lev. 19, 28).

Sacrifice, offering, fasting. Mg. *faditra* an offering made to avert evil, *fady* tribute (in *fadi ntseranana* custom-house dues), My. *bela* expiation, to care for, to aid, to requite, to sacrifice oneself on the tomb of a husband, *sambalih* 1, to sacrifice, slaughter an animal with religious forms; Mg. *fady* abstinence, imp. *fadia* be accursed; Ef. *beli*, or *bali*, to fast, and, perhaps, *beli* animal slain at a grave; *faditra*, cf. Arb. *bala'*, or *baliyat*, camels which the pagan Arabs used to tie up at the grave of the dead, leaving them without food and water, to die, in order that at the resurrection the dead might have camels to ride upon and be happy, and not have to go on foot and be miserable; or a cow, sheep, she-camel, or goat slaughtered at the grave in "the times of ignorance;" the Arb. and My. word also means "affliction," and the same idea is in the Mg. *fadia* be afflicted, accursed, and Ef. *bali* perhaps means to afflict oneself. The Arb. verb *bala'* means to afflict, sacrifice (camels, as above), be afflicted, to care for, confer a benefit, recompense, swear, or take an oath, &c. The verb in Eth. means to be old, in Heb. wasted through age, care, affliction, &c., and *belo* (Chaldee) denotes a species of tribute. The word is also seen in Mg. *alafady*, *voafady*, and perhaps *voady*;

*voady* a vow, *voafady* spoiled, *alafady* (*ala* remove), a freeing from ceremonial defilement.

Mg. *sorona* a religious sacrifice, also reservedness, shyness, compares with Ef. *suru* to hide (as if to hide, i.e., atone for a crime or sin), Eth. *sawara* textit, protexit, occuluit, celavit aliquem.

Arb. *ta'umai'* a sheep kept to be sacrificed (verb *ta'ima* to eat), Sam. *taumafa* to eat, Haw. *kaumaha* to sacrifice, Tah. *taumaha* "a portion of food offered to the gods or spirits of the dead," Ef. *taumafa* to offer anything in sacrifice to the gods or spirits of the dead, but especially food; when the food was cooked, and so to speak dinner on the table, one would say *kuga taumafa tu natemate aningita, tuga fami* (*fam* eat, Heb. *fam*), that is, give an offering (a portion of the food) to the *Natemate*, and let us eat, it being considered pious to give the offering of food to the gods before eating; *nataumafan* the sacrificing, a sacrifice or offering. The Anc. ending *t* is changed in this word to *h*, and *f* or *v*, as often (above). As with animals so with food, or any other thing offered, the Efatese thought that its *essence* became the property of the spirits or gods.

To fast, a fast. Ja. *siyam*, Arb. *sama* 1, n. a. *siyam'*, to fast. My. and Tagala *puwasa*, Mod. Syriac *mabith*, "to abstain from food," is perhaps the same stem.

To pray to a god. Ef. *tarusa*, as *tarusa natemate*, Arb. n. a. *salut* Dei invocatio (verb *sala* 11, to pray reverently to God on bended knees): Sam. *tatalo* to

pray, with adj. ending *talosia*, to pray. The Anc. ending *t* appears as *s* in Ef. and Sam. in this word.

The gods or objects of worship. These are called by the Efatese by the general name of *natemate* (so in the New Hebrides generally). *Natemate*, or without the article *atemate*, is *ate* a spirit, and *mate* dead, and denotes literally "spirits of the dead." The word *ate* is identical with the above *ata* or *qte* a man, a person, the common word for "man," as was shown, in the Ancient and Oceanic languages. This word, as in Arb., so in Ef. denotes also *umbra hominis* the shadow or image of a man, and the spirit or soul. So Sam. *ata* spirit, shadow. Arb. *anisu* spirit (of a man), *nasu*, *nat'*, or *natu*, homines, *etiam*, genii, daemones, Mulgraves *anis* and *aniti*, Tagala *anitu*, My. and Ja. *antu*, Sam. *aitu* spirit, ghost, "demon"; the same word, with the adjective ending *a*, as *atua*, is used for "God" by the Christianized natives of the Pacific generally now, but originally denoted, as Mariner has given it, "an immaterial being, as a god, spirit, soul or phantom." In Ef. *ata* "man," "spirit," "shadow," or image (of man); it does not denote *shade* or darkness, for which there is an entirely different word. So Arb. The spirit or ghost of a dead man was supposed to resemble the living man as his image in water or a looking-glass. As *ate-* or *atamate* denotes the spirit of one deceased, so *atamauri* the spirit of a living man, supposed to have gone out of him during sleep. The Efatese declare that they sometimes see both *atamate* and *atamauri* (see *mate*

dead, and *mauri* living, above). It may be remarked that in My. and An. this Se. word "man" (see above) is used as in Arb. and Heb. to denote also the "pupil" or "littleman" of the eye: My. *orang-mata*, An. *esnga nimte*, Arb. *insan* or *isan elayn* (see "eye," above), *imaguncula in oculi pupilla apparens*, Heb. *ison ayn*; in An. *esnga* is also the "spirit" (or spiritual counterpart) of man.

The *ata mate* or *atua* (Meli *itu*) were spirits having reason like men and supernatural powers like God. Whence did the Oceanians derive their ideas of these latter?

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**SCENE AT LILEPA, HAVANNAH HARBOUR, SHOWING NAPEAS.**  
From a photograph by CAPTAIN ACLAND, H.M.S. "*Miranda*."

## CHAPTER XVI.

### SOME FUNDAMENTAL WORDS, CONTINUED.

GOD, the Supreme Being. *Takaro*. According to Hale *Tangaloa*, called at Fakaofu *Tangaloa i lunga i te langi*, "Tangaloa above in the heavens," was probably the Supreme Being of the Polynesians. He says:—"It seems likely that this was the original deity of the Polynesians, perhaps before they left their pristine seat in the East Indian Archipelago" (*United States Exploring Expedition*, vol. vi.). In the northern New Hebrides this name is pronounced *Takaro*, and there, as in the central Pacific (Sam., Tonga), *Takaro* is the creator of all. The Rev. Mr. Landels, missionary on Malo (between Mallicolo and Santo), where the people go quite naked, says that *Takaro* is described as residing "above the sky." "They (the Malo people) say that *Takaro* made everything, that nobody ever saw him or spoke to him, and that he only talks to the big chiefs at night in sleep."

*Takàro* is probably *ta* the article, and *kàro* mighty, Arb. *kahharo* mighty, with article *alkahharo*; the Almighty, Deus (Freytag). For the article *ta*, Arb. *al*, see above. The adjective *kàra* strong, is much used in Ef., and is pronounced indifferently *kàra* and *ngàra*, strong.



It is remarkable that while *Takaro* or *Tangaloa* (*Taaroa*, &c.) is thus recognized as the Supreme Being, no particular worship is rendered to him; the worship and the offerings are rendered to the *atua* or *ata-mate*. It was very much the same in the ancient Semitic-speaking heathen world. We see in the history of Israel how prone men of whom better things might reasonably have been expected were to ignore God, or merely to give Him a barren title, while devoting themselves with ardour to the worship of idols, such as Baal. "In their offerings (says Gibbon of the Arabs), it was a maxim to defraud God for the profit of the idol—not a more potent but a more irritable patron." The pagan Arab had more excuse for this than the Israelite. We cannot wonder, therefore, at what we see in the Pacific as just referred to.

Names of God in Mg. The Malagasy call God *Andriamanitra*, probably, as Humboldt and others have suggested, for *andria lanitra*, chief or lord of heaven; also *Andriananahary*, and *Zanahary*, the lord creator, the one or he that created, *nahary* being form 1 of the verb *ary* to exist, to be, past tense, *mahary* make to be, create, *nahary* created (Mg. Dictionary, s. v.) *Andriana-nahary* "God, the Creator of the Universe" is more exclusively applied to the Supreme Being, the other two names also denoting the spirit of a deceased sovereign, and anything supernatural.

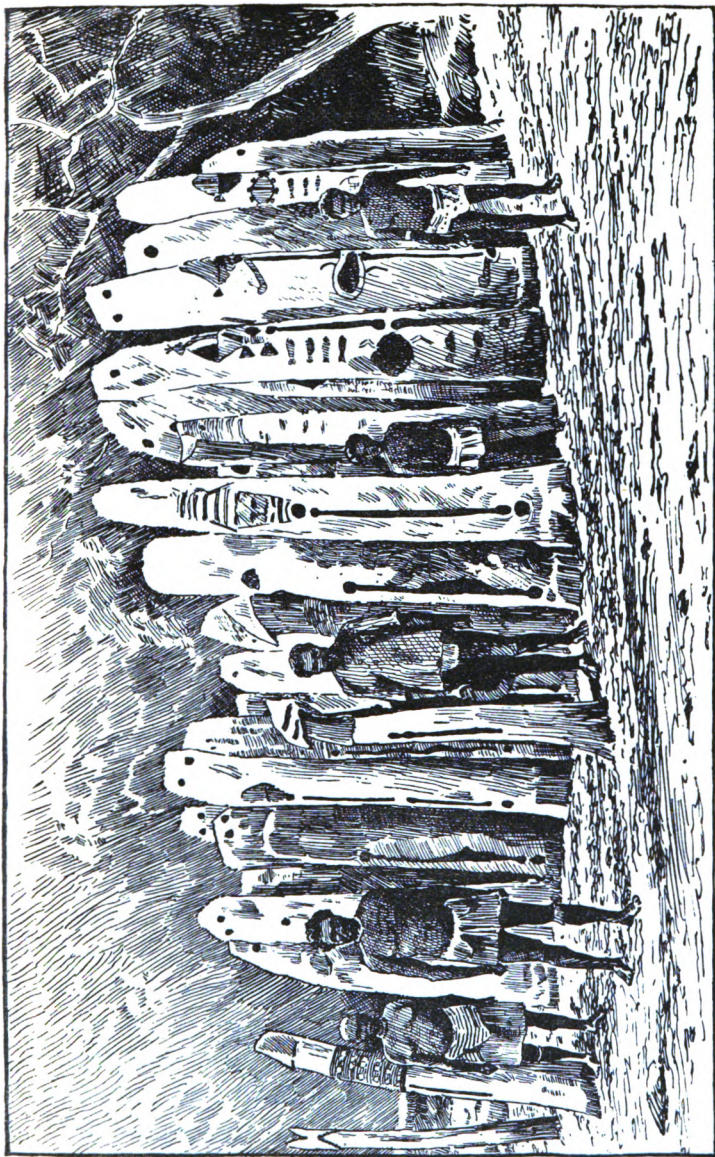
In Tahiti *rimaatua*, hand of God, denotes "some sudden disease supposed to be inflicted immediately.

by the hand of God ; also strife and ill-will between persons."

The human "spirit" was called by the above name *ata*, &c. ("man"), not because it was supposed to resemble a shadow, but because it was deemed the genius or *essence* of man, and *umbra hominis* cast by the sun or reflected in water was called by the same name *ata* ("man"), because it resembled man ; and this is equally true of the ancient Arab and the Oceanians who use this word in these senses, as shown above. A "demon" (in the ancient sense of that word) was called by this same name ("man") by the Arabs and Oceanians, because it was supposed to be the spirit of a deceased man. Further, neither the ancient Arabs nor the Oceanians derived their ideas of a Creator or of Divine powers from this word for spirit, although the Oceanians have come to denote by it supernatural beings with divine powers, as all such from the lowest to the highest are conceived of as "spirits." That they have done so is manifestly not connected with the dawning of a knowledge of God, the Supreme Being, among them, but with the gradual disappearing, during milleniums of degradation, of that knowledge from among them, or its being gradually entombed in the ever-growing mass of ignorance and superstition.

## IDOLS AND MYTHOLOGICAL BEINGS, &amp;c.

Wōt. The Efatese idol *Wōtā*, or Wōt. See above under the word husband. Arb. *baʿl*, husband, wife, lord, Baal, Tahiti *fatu* lord, master, chief (Arb. *baʿlu*), Mg. *vady* and *valy* husband, wife (Fiji *wati*), Ef. husband, lord or chief, Wota, *i.e.*, Baal. This is the word all over Efate for "chief"—that is, lord or possessor—and the idol Wōta is the great idol worshipped by *all* the Efatese. The idol is a pillar-like rock in the sea about 15 miles from Efate, but surrounded by the islets of the Shepherd group, in all of which the Efatese dwell. The shape of the rock is that of the Anc. Baal pillars. In passing this rock in a ship the Efatese used to lower their heads or veil their faces. At each village in Efate was a group of wooden pillars (*napea*) in the public worship ground, where the *natemates* of each village were worshipped. On these pillars, which were erected in honour of the *natemates*—that is, their deceased relatives—and on the upper part of them (see the photo.), was carved a human face called *narai nawot*, *the face of Wot*, lit. "of the Lord." This, as far as the word *Wot* is concerned, might mean either the face of the chief (of the village), meaning the deceased chief, or the face of Wot—that is, the idol Wot. Most probably it originally meant that of the idol. The present natives can throw no light on the matter; but they say, and no doubt rightly, that *narai nawot* does not mean the face of the village chief. Further, the same



GROUP OF EFATESE NAPEAS, AT LILEPA, HAVANNAH HARBOUR.  
From a photograph by CAPTAIN ACLAND, H.M.S. "*Miranda*."



face is found carved upon the bodies, usually upon the shoulders, but also upon the chests, of the people, and called *narai nawot*, and this was doubtless "the face of Wot," the idol. The Efatese *bali ki Wota*, fasted for, or to obtain the favour of Wota, made offerings or sacrifices to Wot, and worshipped Wot and other idols in a most elaborate manner by lectisternia. Wota was peculiarly the god supposed to be able to give riches and happiness, and hence was often called *Wota an m̄an*, Wot of wealth or plenty. The name *Wot* frequently occurs in proper names as *Mare-Wota* man of Wota, which is the name of one of the teachers, or native pastors, in Havannah Harbour. *Wota* is said to have a wife, or rather there is a natural cave on the coast of Efate, opposite to the idol, which is called "the wife of Wota."

The ancient idea of Baal seems to have been as of the male principle of nature, and connected with the sun as the vivifying influence of the world. There are distinct traces of sun and moon worship in the New Hebrides. *Sina* (see above word "moon") was worshipped on Aneityum, on which island there is a remarkable rock, which I visited with the Rev. Mr. Lawrie in 1883, whose smooth faces are covered with engraved figures, among which are figures of the turtle, the sun, and the moon. The sun is represented by a rayed circle as in the ancient Semitic (Assyrian and Phœnician) monuments, and the moon by a half-circle. These half-circles are carved on trees all over Eromanga, and there are sacred stones of the same

shape, and also stones shaped as full circles, representing the moon, very common on that island. A stone on Fotuna has the sun and moon carved upon it. For these facts I am indebted to the Rev. H. Robertson, of Eromanga, and Dr. William Gunn, of Fotuna. In the cave of Felles, at Lilepa, Havannah Harbour, there is a rayed circle easily recognized as the same as the sun circles on Aneityum, and it is called *narai nawot* the face of Wot—that is, the face of Baal, the sun god.

*Maui.* Of the meaning of this and the following name I can only give conjectures. Hale considers *Maui* as perhaps a name, originally, of God as Preserver and Sustainer of men. The Tongans, as reported by Mariner, described *Mooui* (*oo = u*), i.e., *Maui*, as the god “that supports the earth, the earth lying on him, he being prostrate.” Mariner gives as the Tongan verb “to live” *mōoui* “life, convalescence, fertile (as a field), to live, subsist;” this, with ending, is *mōoonoo* “prosperous,” and the latter with adj. ending *ia* *mōoonooia* “prosperous.” There can be no doubt but that this is the word, given above, that occurs in *Mg.* as *aina* (*ai—na*), *miaina* to live, be prosperous. The Anc. form of this word is given above. *Mooui* or *Maui* is probably the Anc. verbal noun *Eth. mahyawī*, Arb. *mohyi*, Arm. *mahe* preserving alive, preserver, sustainer, literally, “causing to live.” Hence the word might be used either as a name of God or of men. In Arabic it was one of the names of God, and is so used in the Koran. In

Ethiopic it occurs as the name of a man *Mahyaw**egzia*, *Mahyaw*i—the chief. In Oceanic it is sometimes one, sometimes the other. Thus, as a name of men that figure in the ancient myths or traditions, it often occurs. Hale says that Maui is also at Tahiti and New Zealand sometimes the name of the chief deity, the creator of the world. Maui is sometimes represented as catching the sun by its beams, and, beneficially to men, regulating its movements.

Tiki. Tiki is represented as the first man at Tahiti (his wife being *Sina*, who is now in the moon), and at Raratonga the first man, who, after he died, obtained dominion over departed spirits, so that a person who died was said to have “gone to Tiki.” I think that most probably *tiki*, Ef. *tuki* and *tiki* means old, ancient. In Ef. *Maui tukituki*, or *Maui tikitiki* is the first man, who, together with his offspring, *Tamakaia*, hauled up the islands from the sea. *Maui tikitiki*, according to this, means *Maui*, the exceedingly ancient. The word *tiki* may be the same as the Arb., Heb., and Ch. “*atik*” old, ancient. Ef. *Maui tikitiki* occurs in Fotuna as *Mo-shishiki*, Tanna as *Ma-tiktiki*, and in Aneityum as *Moi-tikitiki*. It may be observed that the ancient stories of the beginnings of things, in which the persons denoted by these names figure, vary considerably.

In Efate what we call “the man in the moon” is called *li Maui tukituki me atenina* female Maui tukituki and her grandchild. In Sam. *Sina* is the woman in the moon: see the word “moon” above.



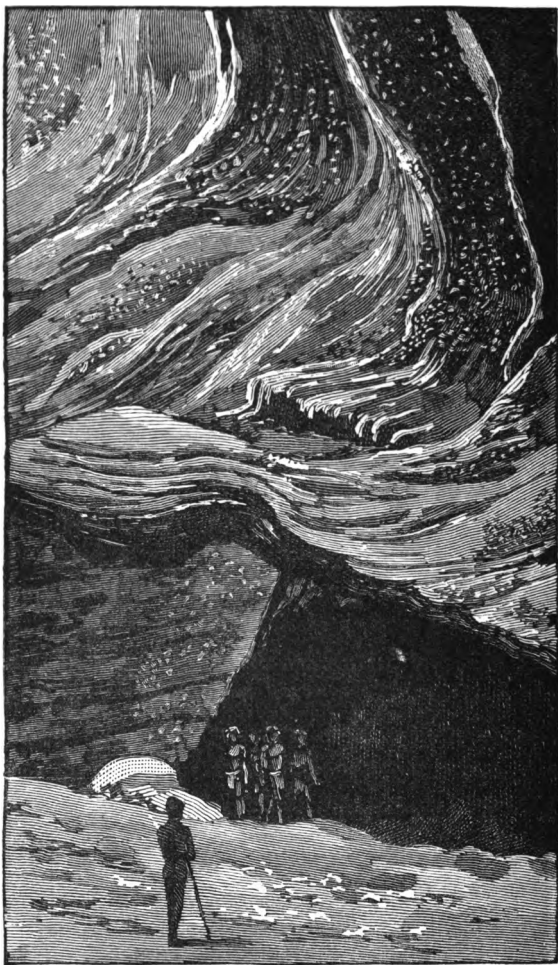
It is doubtful if *tiki* or *tuki* means old, but we may, *perhaps*, compare Fiji *tuka* an old man, grandfather, very old, immortal, immortality, and My. *datuk* (*da* article) an old man, a grandfather, a senior or chief. On Aneityum I recently inquired of the best-informed natives as to what *moi-tikitiki* meant, or who he was. They told me that it meant *nefatimi*, that is, "old man," and that he was *nefatimi ati inpece*, the old man who placed the land or made the land; in fact, they said that he might be indifferently called *moi-tikitiki* or *nefatimi ati inpece*. At Aneityum Sina is the woman in the moon, and the wife of the sun. In Ef. *li mau i tukituki* is said to have been carrying water home when the land had just risen (at the beginning) from the sea—the land was unstable and moving about: she threw her water-jars down upon it, and knocked it into steadiness with the shock; but the water-jars were smashed to pieces, hence the fragments of pottery found all over the island are called the *buro* or water-vessels of *li mau i tukituki*. This is a specimen of the myths of the South Sea Islanders. A very widespread myth is that in which the islands are represented as being drawn or fished up from the sea, which seems to be a wreck of some ancient account of the creation of the world. In another the regulation of the movements of the sun, so that they might not be too quick (Central Pacific), and on the other hand so that they might not be too slow (Efate), is spoken of; in another the introduction of death into the world. An Efatese

bird (*Manu tangisi nereï*, the bird that bewails men) has red marks under its eyes to this day, which it acquired by weeping for men at the first introduction of death among them. From these and such like myths, taken alone, we could not learn much with certainty; but, taken with the knowledge which we gain from the scientific investigation of the Oceanic languages, we have no hesitation in saying that we see in them, beyond all doubt, the traces of the ancient account of the creation, of the *genesis* of the world and man, that pervaded the ancient Semitic-speaking world. And, reasoning in the same way as to the ideas of Divine Powers, of a Supreme Being, or of God, and the names for the same among the Oceanians (ideas almost—but never, I believe, quite—obliterated, or distorted beyond recognition among some of the grosser savages), we see in these, beyond all doubt, what are in the circumstances the natural remnants, however attenuated or degenerated, of the knowledge of the Supreme Being—God, the Creator of the world, the Almighty, the Author and Sustainer of Life—that pervaded the ancient Semitic-speaking world, and that was always in danger, even in that ancient world, of being overgrown by, or buried beneath the rank growth of, superstitious doctrines of “demons.”

Among the idols of the Oceanians are many so-called “sacred stones.” These are sometimes small round stones, that can be carried easily; sometimes large fixed stones, or even big rocks on the land or in the sea. They seem in no essential way different from

the sacred stones that were worshipped in pagan Arabia; and the same may be said of sacred trees. These stones in Efate are called *nat' tab* sacred spirits, or *fatu tab* sacred stones, and represent either the spirits of dead men, or such beings as Wōt, who, although sometimes described under the general name *natemate* (used in that case in the sense of Sam. *atua*, that is, spirits, or spiritual beings), yet is not regarded as a *natemate* in the narrow sense of being the spirit of a deceased human being.

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**ENTRANCE OF FELLES CAVE, LILEPA, HAVANNAH HARBOUR.**  
**From a photograph by CAPTAIN ACLAND, H.M.S. *Miranda*.**

## CHAPTER XVII.

### THE OCEANIC FAMILY AND RELATIONSHIP SYSTEM.

It is with the idols, myths, religious ideas and practices, &c., of the Oceanians, as with their dialect: they vary among different tribes. If they do so even in a limited area—such as, for instance, in the New Hebrides, or even in one island of that group—how much more throughout the numberless and widely separated groups and islands of Oceania. But the variation is not such as to destroy the general family identity. Thus, even in the New Hebrides the myth of *Mauī tikitiki* varies in every island, yet it is manifestly the same, or rather it is manifestly the same in origin. So what is found in one tribe yet practised or related may have completely disappeared from another, just as one dialect has a word or a form which is not to be found in another. And with respect to both the religious and social system of Oceania it is as with the dialects—the ancient mother system has been lost. Had we that lost system in its completeness before us, the task would be comparatively easy to piece together the modern isolated fragments. And if we look for the ancient system, religious and social, of the Semitic-speaking peoples we can only obtain glimpses of it: how ex-

tremely little, for instance, can we learn from history about the system of the ancient Phœnicians, and how it differed from that of the other ancient Semitic-speaking tribes. Then, again, in Madagascar, the modern and mediæval Arabs, and in Malaysia the peoples of India, and more recently the Mahommedan Arabs, have exercised a great influence; and one might easily regard some idea or custom there as ancient while in reality it might be due in whole or in part to these influences. This is true to a less extent of the Maori-Hawaiian speakers, for they have been, as is generally believed, cut off from all such influences for from 1,000 to 1,800 years. And it is least of all true of such people as those in the New Hebrides, whose position, whose comparatively greater degradation (or savagery), and the greater multitude and diversity of whose dialects all go to show that they have been longest of all cut off from the civilized world and from outside influences. No Sanscrit words, so far as known, are found there, as in Malay, and no ruins of Indian temples, as in Java. I shall, therefore, take the Efatese as being a more unmixed representative of the ancient Oceanic mother system, so far as it goes, than any of the others named. Baal worship was certainly a striking feature of that ancient system, or of the ancient pagan Semitic-speaking world, and I have not found any such traces of it in Madagascar, Java, or Samoa as in Efate. But, probably, such traces do exist in Malaysia and Madagascar.

Another feature of the ancient world was the pre-

valence of the idea of ceremonial and sexual uncleanness, and the practice of religious purification. In Ef. there is a word used to denote this uncleanness. *Mim* or *mam* (perhaps radically denoting *softness* or *laxity*), with article *namim*; and this *namim* was supposed to be contracted in various emergencies, and was especially avoided by the sacred men, as it destroyed their sacredness. There was the *nāmim namatien* (of death), *n. nāfiselan* (of childbirth). Thus, if a sacred man even passed a village where a death had occurred, or a house where a child had been born, he would immediately take steps to cleanse himself. This he did by a religious ceremony. A cocoanut was split open and a prayer or incantation said over it, and its water then sprinkled or poured over him and his companions. Another mode of purification was to break a forked branch from a particular plant, and, after the necessary prayer or incantation, to draw the branch down the body and limbs, sweeping away the defilement. In Mg. occurs the word *afana*, the sprinkling with water consecrated by the idols to preserve from disease.

The crime of "incest" was punished with death by the Efatese. Supposing the criminal a man too powerful, or having too many supporters to be openly punished, he would be led into some trap and destroyed. The relationship system of the Efatese I have found difficult to understand; but it is a thoroughly well-defined system, simple to the natives. The people are all divided into families or clans, each



of which has a distinctive name, such as *naniu* the cocoanut, *namkatu* (the favourite of Seritau) a species of yam, *naiui* the yam, &c. The woman is the mother of the clan—that is, every child, male and female, belongs to the family of the mother. It would be incest for any man or woman to marry a person belonging to his or her family or clan, as for a *naiui* to marry a *naiui*, though they may have no recent relation of consanguinity to each other, and though neither they nor their parents may have even seen each other before. Sons-in-law and fathers and mothers-in-law avoid and will not touch each other, the mother-in-law covering her head so as not to be seen. The people give as the reason or a reason of this that if they should touch each other they would “become poor,” but this would seem to be rather as a punishment for the supposed wickedness of the deed. What can be the reason of this idea? It is found among other peoples, and if we could ascertain the reason for it among the Efatese it might help us in other cases. Now, among the Efatese incest is considered a dreadful wickedness; and a wife when married is purchased, and so becomes the property of the purchaser. She thus passes over to her husband’s family (or clan). If her husband dies his brother may marry her, or his family dispose of her in marriage. Her father or mother would have no say in the matter unless, with the consent of her husband’s family, they refunded what had been paid for her in the first instance to them. I cannot see, however,

that this could have given rise to the idea that it was wicked for a man to touch his father or mother-in-law, or how that touching could by any natural process lead to poverty. If we hold that the poverty was considered as a punishment from the gods—and this is certainly how the present Efatese regard it—then we must believe, so far as I can see, that the supposed wickedness was connected in their minds with those ideas which lay at the foundation of their extreme abhorrence of incest and of sexual uncleanness. The same ideas operated also, *e.g.*, in Fiji, to keep brothers and sisters from even speaking to each other. These call each other *gane* in Fiji, *gore* in Ef.; those who in Ef. call each other *gore*, brothers' sisters and sisters' brothers, are children of the same mother, and considered as very closely related on that account. Incest between such would be certainly punished with death. And I believe that the same ideas operate in all these cases as a barrier between sons and daughters of the same mother and a man and his wife's mother, and all males and females of the same family, who all called each other *gore*—that is, children of the same ancestral mother, as they, of course, are. That mother was the source of the family, and the prohibition that was just and right, as applied to her immediate offspring, continued to all generations of those descended from her, who of course bore her name, and hence is now in force (as we consider unnaturally) among those who have no connection with each other but that distant one in

the past. When the Efatese are converted, so deeply has this system taken hold of them, it is difficult to get them to ignore that part of it which is not sanctioned by an enlightened Christianity, though it may be purely restrictive. All this hinges on the idea that children of the same mother are much more closely related to each other than children of the same father but of different mothers. The anthropologists have spent much curious ingenuity, and uttered with great confidence mere conjectures, on this subject. But it is evident that the same idea pervaded the ancient Semitic-speaking world. And it is an idea perfectly natural among a polygamous people.

It is also naturally connected with this, as we find it among the Efatese and other Oceanians, and owing to the family instinct, or loyal affection to what is regarded as the family, that the child should look upon the mother's *gore* (maternal uncle) as the head of the family (called in Ef. *aloo*, or *loa*, dialect *bau*—see above word head, Mg. *loha*, &c.), and that this uncle should look upon his sister's child as the hope of his house or future head of his family. They all bear the same name, and are really all sprung from the same ancestress. What we fail to realize is that they absolutely confound the family with the tribe or clan, and that they apply the rules of the family of children of one mother to the tribe, no matter of how many households it consists, who are directly descended from that original mother. It is

this extension of the ideas of the family (in one sense) to the tribe (in the sense explained) that makes it so difficult for us to understand their system, and for them to understand our system of relationship. Yet their system, when thus considered, is simplicity itself. Thus let us take an example of a family or tribe—say that of *Nau*i, and call it *a*. The people of *a* originally consisted of one woman, who might have been called *Nau*i; then of her and her children, all of whom, males and females, addressed each other thus—males and males, or females and females, as *balu*, or *tai* (literally, friend, helper, associate), and males and females as *gore*, a name implying the prohibition of, and certain laws of intercourse restrictive and designed to guard against, incest. As these male children had to marry females of another family, their children did not belong to the family of *a*, but to that of their wives, *b*; but the children of their *gore*, whose fathers were *b*, belonged to *a*. Thus the children of their *gore* belonged to their family (*a*), while their own belonged to another family (*b*), and if a man wished to keep his honours and his wealth from passing over to another family or tribe, he must make his *gore*'s child his successor and heir. Of course, the same law that led him to pass over his own child led also the man of *b* to do the same; and thus, while he made another man's, the other man might make his, child successor and heir in the same way. Now, this system having been set agoing, just as all the persons of *a* in the first, second, and third generations were

called *a*, and all brothers and sisters, and their mothers and grandmothers, so in the fiftieth generation, no matter how numerous, they are all *a* in the same way. When a man of *a* married a woman of *b*, he called her father and mother, and all the females of *b* parents-in-law (*naburuma* or *mo*), and he and they all avoided each other; and he called all the males of *b* brothers-in-law (*tauïen*). That is, each tribe is regarded as one family, united as one person. A child of *a* calls her own mother mother, and all her mother's tribe sisters mother; and calls by the name of father not only her own father but all his tribe brothers; and they all call the child their child.

Thus the family came first, and when it extended into a clan, the clan was still considered as only a family. The mother was considered the link which bound the family together, or rather as the source from which the family sprang. There is not the slightest ground for imagining any previous state of brutish barbarism or "communal" marriage as necessary to account for the Oceanic system just described. The marrying of a widow by her brother-in-law was consonant with this system, as it was with the system that prevailed in the ancient Semitic-speaking world. The Oceanic abhorrence of incest above described is paralleled by what prevailed in the ancient world; and we may believe that in the Oceanic system that prevailed in the earliest times there was the utmost horror of incest as between children of the same mother or family, while

different ideas prevailed as to children of the same father but of different mothers ; and that it was the recognized right and duty of a brother to marry his deceased brother's widow. Among the Efatese the above system certainly tended to loosen the tie between a father and his children, but did not necessarily do so ; and it is remarkable that while all children belonged, by the family name, to the mother's family, each child had its own name, and any one hearing the name at once knew the father's family thereby. Thus, for instance, all children whose fathers were of the family of *a* had *kōm* prefixed to their names, all whose fathers belonged to *b* had *turi* prefixed, and whenever you know the prefix to any one's individual name you know to what family his father belongs. *Tamate*—"peace," and *Naru*—"war," are common names among the Efatese, and when you hear people called *Turi tamate*, or *Turi naru* (born in peace or during war), you know that their fathers belong to the family or clan called *Nau'i* ; while *Kom tamate*, or *Kom naru*, are people whose fathers belong to the family or clan called *Karau*, and so the name of every child born in Efate is significant. While the child belongs to the mother's family, its name does not show this.

In Efate, people usually address each other, not by their proper names, but by names indicating relationship, as father, brother, sister, brother-in-law, &c. ; and as, according to the system explained, the whole of a clan is considered as one family, or almost as one

person, a man may call 50 or 100 persons—some of whom are mere children—"father," and by the name of "parent-in-law" not only his wife's mother, but all the women of her tribe, and not only his wife's father, but his wife, and all the men of the father's clan and their wives. To ascertain whether a man called "father" is really the man's father, you have to ask if this is the father who begot him; and in the same way to ascertain if the woman called mother is really his mother, you have to ask if this is the mother that bore him: so with those called brothers or sisters and children. Now, I submit that the explanation given above is satisfactory, and accounts for all the facts, and that it is altogether gratuitous to assume or conjecture the existence of a disgusting primæval state of "communal marriage" or beastliness as the explanation of it. By that hypothesis the abhorrence of incest, which is so fundamental a feature of the Efatese system, cannot be accounted for. Another hypothesis which imagines that a child calls all the males of his father's clan "father" because in the supposed brute-human epoch he did not know which of the communal herd was his father, breaks down at once when applied to the other, the mother's side: for the child equally called all the females of his mother's clan "mother," and this certainly could not have arisen from any doubt as to the actual mother that bore him. Sir John Lubbock imagines that after this supposed brutal herding system arose marriage by capture, and that

this system of capture accounts for the restriction of intercourse between a mother-in-law and her son-in-law. Now, in the first place, the "capture" hypothesis, like the human-brute communal hypothesis, is a mere imagination; that such systems prevailed in the early stages of the history of mankind is no more capable of proof than that the first ancestors, or fathers and mothers, of men were Darwin's "hairy quadrupeds" of "arboreal habits." But among the Efatese the ancient ideas of sexual impurity, as a thing abhorred and punished by the gods, and ceremonially contracted even by mere contact with a prohibited or unclean person or thing, and of incest as undoubtedly worthy of death, yet prevail, and sufficiently account for this practice, which is similar to that of the Fiji *gane* (Ef. *gore*)—restriction of intercourse. Now, Sir J. Lubbock's explanation entirely breaks down when applied to this latter, for here the persons on whom the law of restriction operates are endeared to each other by the closest ties of family affection and relationship, being children of the same mother. Moreover, the idea that there is any ill-will between the persons, whether *gore* or sons and parents-in-law, is entirely erroneous; on the contrary, in Efate there is the utmost friendliness and good-will. The restrictive system was in its origin a barrier erected to prevent pollution or incest, by which Divine judgment would be brought upon the land; and this, also, is why a man is put to death for incest. The prac-



tice remains when the savages who practise it, as handed down from their forefathers, can no longer give a rational explanation of it. But I believe the Efatese know in general that the meaning here given is the real meaning of these restrictions and practices. Sir John Lubbock has devoted a large part of his work ("Origin of Civilization and Primitive Condition of Man")—in fact, about one-third of it—to this subject. It is true that most of his book is merely quotations from all and sundry. The following passage is of interest:—"In Australia (he says) among the aborigines of Victoria it is compulsory on the mothers-in-law to avoid the sight of their sons-in-law, by making the mothers-in-law take a very circuitous route on all occasions to avoid being seen, and they hide the face and figure with the rug which the female carries about her. So strict is this rule that if married men are jealous of anyone they sometimes promise to give him a daughter in marriage. This places the wife, according to custom, in the position of a mother-in-law, and renders any communication between her and her future son-in-law a capital crime." Now, although I cannot speak with the same confidence of the Victorian aborigines as of the Efatese, much less jump from Africa to Kamschatka, thence bounding to Peru and Fiji or Teheran, after the fashion of some of our modern anthropologists, in search (from their studies in London) of quotations in support of their theories, yet I think it plain that the facts as stated

in the above passage are certainly not explicable on Sir John Lubbock's theory, and entirely explicable in the manner I have indicated.

As to the prohibition of intermarriage between males and females of the same clan in Efate, the reason I have given is certainly the correct one. The reason is that such marriage would be considered, and at first when the institution was founded rightly considered, incestuous ; these males and females being children of the same mother. Hence the explanation attempted by Sir John Lubbock that this so-called "exogamous" system (in the case of vague ideas, ignorance, or doubt, nothing is more frequent than the use of resounding words) arose from the supposed more primitive system of marriage by capture that created the imaginary hostility (which is not a hostility at all, in Efate at least, but a restriction of intercourse between persons united by the closest bonds of affection and kindred) between sons-in-law and mothers-in-law, is altogether unnecessary and inept. I am happy to agree with Sir John Lubbock, however, in the opinion which he thus expresses :—"The system of Levirate, under which, at a man's death, his wife or his wives pass to his brother is, I think, more intimately connected with the rights of property than with polyandry." He further says :—"Among the ancient Jews Abraham married his half-sister, Nahor married his brother's daughter, and Amram his father's sister. This was permitted, because they were not regarded as relations. Tamar, also, evidently might have

married Amnon, though they were both children of David. 'Speak unto the king,' she said, 'for he will not withhold me from thee;' for, as their mothers were not the same, they were no relations in the eye of the law." I give this latter passage merely to show that there is reason to believe, apart from and along with what we find in Oceania, that in the ancient Semitic-speaking world (as, probably, in the ancient world very generally) children of the same mother were considered as more closely related than children of the same father but of different mothers.

What was the *primitive* relationship, or family system, among mankind? Was it more like our system, in which children are considered equally related to the father and mother, or to the system described, in which they are considered as more closely related to the mother? Sir John Lubbock thinks that our system is comparatively modern, and a development from the other; but then his opinion is founded on the ideas above shown to be erroneous. On the contrary, I think that the system in which children are considered as more closely related to the mother, so that she, with her children, constitute the family or clan, to the exclusion of the father, is a modification, by degradation, however slight, of the primitive family system, in which, I suppose, the father and mother and their children constituted the family very much as with us; and that what broke up the primitive family system (which was monogamous) was polygamy, which weakened the tie

between husband and wife, and broke up the one family into as many families as there were wives who had children. It was no longer possible for the father to be a member of each of these families in the sense in which he was a member of the primitive family, or for children of these separate families, or of different mothers, to be regarded as so closely related to each other as those who were children of the primitive family or of the same mother. Our system—the monogamous system of Christendom—is not a development from the polygamous system, but a continuation of, or, under the light of divine truth and law and enlightened reason, a reverting to the primitive system; and, therefore, more ancient than the polygamous system. Of course, the corrupt system, though it had a polygamous origin, might exist afterwards in a particular tribe in which monogamy prevailed, just as in particular monogamous households in a polygamous country. A statement like this may come like a cold douche upon the fiery enthusiasm of the advocates of the theory of the ancestral “hairy quadruped,” and one may expect them to cry out against it; but I cannot but say that it is in accord, and that their theory is not in accord, as I have endeavoured, as I believe successfully, to show, with the available facts of existing human life and human history.

The family lies at the very foundation of human society and civilization, and a corrupt family system is one of the greatest obstacles to the progress of

Christianity in the world—that is, to the progress and well-being of mankind. It is a distinguishing glory of the Christian religion that it seeks to set the family on a sound basis, and that it sternly opposes the great corruption of the family—polygamy, and every other corruption that tends to weaken the tie between husband and wife, or both, and their children. It is a part of the corrupt system that women are degraded, and that they are *purchased*, and so regarded as a kind of slaves, or as representing so much property. This system of wife purchase prevailed in the ancient Semitic-speaking world and among the modern Arabs, as well as among the Oceanians. Marriage being thus, in part, a commercial transaction, divorce is easy and frequent, and affection or love often altogether absent. I will venture to say that the base and corrupting system of polygamy is as prevalent to-day among the Arabic tribes as in Oceania, that woman is as degraded, that divorce is as frequent, and that, in many respects, the Oceanian system will compare not unfavourably with that of some Arab tribes, though the latter live in the immediate vicinity of the civilized world. One of the most striking proofs of the supposed licentiousness of *some* Oceanic tribes is the practice of lending guests the wives of the hosts, but even this practice is in vogue among more than one Arab tribe; and it must be remembered that this practice is not universal or common among the Oceanians, and that, generally, they are jealous of the chastity of their wives and the honour

of their daughters, and treat women respectfully and kindly. They do not cage up their wives in the brutal manner of the Arabian system, and they do not speak of them in the brutally contemptuous manner common among the Arabs, even in the renowned, but unhappy, land of Palestine.

Travellers and writers often speak of savages, their manners, and customs in a very misleading way, and erroneous views, therefore, are apt to prevail among Europeans. The very name "savage" is apt to mislead. What is a "savage?" The Efatese are "savages." What does this imply? Now, it does not imply that they are ferocious in their manners. They are mild and gentle in speech and manner. They are most polite in their intercourse with each other. They are hospitable and generous. They live according to strict laws and customs handed down to them from their forefathers. In their way, or according to their lights, they are pious and religious. They live in the presence of the supernatural. They are a sensible people. They treat their children kindly, and are shocked to see Europeans correcting their children; I never saw an Efatese beating a child. But, on the other hand, they are cannibals, addicted to witchcraft, and infanticide, and licentiousness, and to treachery in war, and apt, or used to be apt, to kill castaways from ships or canoes. Now, when a European, in giving an account of such savages, merely dwells upon such practices as cannibalism, infanticide, the burying alive in certain

circumstances of the aged, the hopelessly sick, or the insane—the picture is true, it may be, so far as it goes, but it is one-sided. It is horrid, and there is no excuse for such practices. But it has to be remembered that there were “wreckers” not so long ago in Cornwall, and that people were burned alive not so long ago for witchcraft in England and America, and that infanticide and licentiousness can be found nearer home than the South Sea Islands; and that in England, in the present day, there are advocates of the practice of putting to death the aged and the hopelessly diseased. The degradation of some of the back slums of the great cities of Christendom, and the brutality and licentiousness of them, are more shocking than that of the savages. Of course there are wicked men among the savages, according to their own standard, just as among us according to ours. But wickedness of this kind is different from the wickedness that is sanctioned by public opinion, and not considered as blameworthy—such, for instance, as the worship of idols, and cannibalism, or polygamy. Even cannibalism is sometimes practised by Europeans, as by castaways at sea; and it is not improbable that the practice arose among the Oceanians in this way, or in times of great famine. We read of an ancient Jewish mother eating her own child in the extremity of famine; and I am well assured that in Oceania the practice has often arisen from a similar cause. And many, by far the majority, of the Oceanians are as free from this prac-

tice as we are. On the other hand, though the horrid practice may have originated in this way, it would seem that some tribes became habituated to it, and acquired a taste for human flesh, and that among some it became a regular practice to eat the bodies of enemies killed in war, or of criminals put to death for crime. Taking a general view of Oceania, one cannot hesitate to conclude that cannibalism is not a practice which universally prevailed in ancient times, and which the majority of the race in the course of development have left behind, but one, on the contrary, into which the minority of the race have by degradation sunk in comparatively recent times.



## CHAPTER XVIII.

### RELIGION, MORALITY, AND LAW AMONG THE OCEANIANS.

THE religion of a people takes its character from the nature of the object or objects of worship, or from the character of the conception of deity which is entertained. The Efatese are among the lowest of the Oceanians, and it may be of interest from more than one point of view to carefully consider what their religion really was. Their deities were spiritual beings, and if they worshipped stones or other objects it was not the stones, &c., that they worshipped, but the spiritual beings residing in or supposed to be connected in some way with them. Thus, even these mere stones, as we see them to be, were called by the Efatese "sacred stones," or "sacred spirits." The gods of the Efatese were called by the general name of *natemate*, spirits of the dead—that is, of dead men; yet these spirits were supposed to have and to exercise supernatural and divine powers, as giving plentiful seasons and years of famine, as delivering from death or causing to die, as giving prosperity or the reverse, as giving victory in war or defeat, as acting, indeed, at every point along the whole course of human experience from the cradle to the grave. Prayers were



VIEW OF A PORTION OF THE MISSION PREMISES, HAVANNAH HARBOUR, SHOWING PART OF CHURCH,  
AND THE AUTHOR IN THE FOREGROUND.

From a photograph by Dr. Cross, H. M. S. "*Diamond*."



offered to them, and thanksgivings. Sacrifices were rendered to them. Vows were made to them. Almost every calamity that came upon a man was supposed to come from them as a punishment for some offence. When the Efatese become Christian they continue the same way of thinking, and have constantly to be corrected for attributing every calamity of a man to some particular sin, like those Jews who supposed the tower of Siloam fell upon certain persons and killed them because they were the greatest sinners in Jerusalem. Here are a people among the lowest cannibal savages in the world who are nevertheless a very religious people, for whom the whole world is filled with innumerable spiritual beings that walk unseen, to offend whom is calamity and death, to please whom is life; to expiate their offences to whom they habitually sacrifice without a murmur the most valuable property they possess, and in the effort to please whom they sometimes abstain for long periods from the things they most desire, and in the worship of whom they exercise more forethought, and do more work, and spend more property (or what is equivalent to our money) than in any other matter whatever. There is no people under the sun more obedient to what they regard as the mandates of deity than these "savages."

It is often said that the Oceanian savage has no idea of a good deity, but this is entirely erroneous, in the sense in which it is intended. There are, indeed, among the spirits feared by the Efatese, some who,

perhaps, are purely destructive ; but the prevailing notion of a *natemate* is that of a being who, in respect to moral character, is in no way different from a man, and who is, therefore, an object of love as well as of fear. Most of the *natemate* who are worshipped by the people of each village are the deified spirits of their recently deceased relatives. That they should clothe these beings with the attributes of divine power is fully accounted for in the way above indicated, and can be accounted for rationally, so far as I can see, in no other way. The people have practically lost the knowledge of the Supreme Being which their ancestors—the Oceanic fathers—possessed, along with a superstitious reverence for, amounting to worship of, the dead. As the knowledge and the name of God gradually disappeared, the ideas associated with that name became gradually transferred to the prevailing objects of worship. Hence these objects of worship, while considered as, in some respects, in a worse condition than men, living in a *hades* or *sheol* that, in true ancient Semitic fashion, is regarded as a poor place as compared with this world, and being, according to the ideas of the ancient heathen world, mere shades, and therefore objects of pity to their surviving relatives, and depending upon their piety for the supply of their wants, in other respects, and with an inconsistency natural only according to the explanation given, they are regarded as clothed with all the divine powers in existence, and regulating, according to their will, the operations of nature and the events of human

experience, and as, in fact, omniscient and omnipotent, according to the current ideas of such attributes. Practically, no higher beings are known than the *natemate*; for even such of their deities as Wot and the mythological beings who figure in the story of the creation of the world, as Maui tikitiki, are called *natemate*, although, perhaps, originally they were not considered as the spirits of dead men. There was among the Romans and Greeks, and perhaps generally in the ancient heathen world, a similar confounding of the divine with the human; and some have thought that the divinities of the Romans—including Jupiter—were the spirits of dead men. But if they were they had been turned into gods by having the attributes of divinity given to them by the ignorance and blindness of heathenism. With respect to the Oceanian or Efatese savage, the transition from the ancient state to the present was easy. In the ancient state the name and attributes of the Supreme Being were known, but nearly the whole of the religious activity of the people was absorbed in the worship of idols and at the tombs of dead men. Gradually the latter increased at the expense of the former, until the present state was reached in such places as Efate.

How natural such a lapse is to Semitic-speaking heathen is plain from their history. In ancient times their tendency was constant to forget God for the worship of idols. There is really no great difference, or only such difference as is perfectly natural, between the heathenism of Oceania and that of the ancient

world. The Oceanic temple is the tomb, the Oceanic deity is the spirit of the man whose body lies within that tomb. In Madagascar, where they have a name for the Supreme Being that literally signifies "the Lord that caused to exist," or "created," "the veneration they have for the memory of their ancestors, and the assurance they have of their spirits always existing, are apparent in almost every circumstance of the few religious ceremonies they perform;" and "frightful consequences, in the opinion of the heathen part of the population, would follow any desecration or disrespect shown to their graves" (Sibree and Drury). "Among many customs," says Craufurd, in his *History of the Eastern Archipelago*, "common to the Indian islanders, there is none more universal than the veneration for the tombs of ancestors." Burckhardt mentions that every Arab village has its sacred tomb, which is venerated, and where worship is preferred. The greatest sin of Israel, and of the world, *was* and *is*," says Dr. Thomson, "apostasy from the true God and His worship by idolatry; and the most prevalent mode of this apostasy is sacrilegious reverence for dead men's tombs and bones. Every village (in Palestine) has its saints' tombs, every hill-top is crowned with the white dome of some neby or prophet. Thither all resort to garnish the sepulchre, burn incense and consecrated candles, fulfil vows, make offerings, and pray. So fanatical are they in their zeal that they would tear any man to pieces who should put dishonour upon these sacred shrines.

. . . *Now, here, in Jerusalem, should the Saviour re-appear, and condemn with the same severity our modern Pharisees, they would kill Him upon His own reputed tomb.* . . . You may blaspheme the Godhead, through all the Divine Persons, offices, and attributes in safety ; but insult these dead men's shrines, and woe be to you." The ideas that are thus manifested are substantially the same as are manifested in the Efatese natemate worship, in the *Maraes* of the central Pacific, and in the mysterious structures of Easter Island. The ancient pagan Arabs sacrificed some animal at a grave on occasion of a burial, as a cow, camel, sheep, or goat. The Arabs of Socotra, now, slay cattle at a death exactly as the Efatese slay pigs (which are their cattle), and the Malagasy cattle. The Arabs believed, as the Efatese do, that the spirit of the animal accompanied the spirit of the deceased to the spiritual world ; by sacrificing these animals, they showed their affectionate care for the welfare of the dead in the future world. "On the day of the *Korban*, the great sacrifice on Mount Arafat, each Arab family kills as many camels as there have been deaths of adult persons during the last year in that family, whether the deceased were males or females. Though a dead person should have bequeathed but one camel to his heir, that camel is sacrificed ; and if he did not leave one, his relations kill one of their own camels. Seven sheep may be substituted for a camel, and if the whole number cannot be procured for the *Korban* of the death-year, the deficiency may



be supplied by killing some on the next or subsequent year. The *Korban* is, therefore, always a day of great feasting among the tribes." At every village of the Efatese there is a periodical festival of a similar kind held, and animals slain for every person who has died since the preceding festival.

An Efatese is bound, above all things, to see to this matter. A family will labour patiently for one or two years preparing for these festivals. The animals slain, and all the accompanying rites, are supposed to be necessary to the well-being of the spirits of the deceased relatives, and a man who should refuse or neglect to perform the rites and slay the animals would be branded as infamous, as irreligious, as atheistical, and as wanting in gratitude and natural affection. He would be punished by social ostracism, and his life would be made miserable by his fellow men. And he would be in imminent danger of destruction from the gods—that is, the *natemate*. When any particular neglect is, perhaps, inadvertently perpetrated, and the perpetrator falls sick, or his house is burned, or some other calamity overtakes him, the "sacred man" is called in, and inquires of the *natemate* what the cause is; any neglect of the kind mentioned, if it exists, is sure to be pointed out as the cause, and the neglecter is instructed to make expiation (by sacrifice), and to at once set about doing what he had neglected to do. There are, of course, other causes of sickness and calamity. The windings of superstition are many. Sometimes the evil demons

afflict a man just because they are evil ; they are conceived of as lurking in the woods and streams, and are feared as we would fear wild beasts. And sometimes a man is the victim of witchcraft or sorcery. But generally the causes are considered to be some failure of duty with respect to the natemate. A very curious question has been much discussed, as to what bearing the religion of savages has upon morals. Now the religion of savages, as seen in Efate, has apparently little or no bearing upon morals in our sense of the expression ; but it has a tremendous bearing upon the lives of the people in accordance with its character, just as Christianity has upon our lives in accordance with its character. The duties imposed upon them by their religion are sacred duties, and the performance of these duties is the condition on which they hold the right to prosperity, to property, and to life. When a man fails in his duty by omission or commission, and some punishment overtakes him, he and all his neighbours at once acquiesce in the justice of the punishment. The idea of duty depends upon the idea of deity. In case of doubt as to the path of duty the "sacred man" (and there is one or more "sacred men" at each village) makes inquiry of the natemate. But the natemate, being as to moral character exactly like themselves, can, of course, require no higher morality from their worshippers than they themselves possess. Hence the worship of these natemate cannot elevate, morally, the worshipper. Thus it in no way condemns canni-

balism, or infanticide, or the burying alive of the extremely aged, who often ask to be buried alive—a practice in vogue also among the Arabs of Socotra. But it certainly has some moral effect. Thus if a man is tempted to commit murder secretly, or theft, he has the fear that when the friends of the murdered man, or the person from whom he has stolen, ask the “sacred man” to inquire of the natemate to discover the criminal, they may reveal his wickedness, or they may directly punish him; or, if he be guilty of adultery, he is ever in danger of being found out—these, and such like things, being condemned both by gods and men. Sickness, coming after such crimes, is usually regarded as a punishment, and often the guilty confesses, when sick, to a crime which would not otherwise be discovered. But the natemate are regarded as being more ready to punish for failure in duties that have respect to themselves, and that are more religious than moral, though even in these there is a moral and humanizing element. Thus, if cocoanuts are *tabooed*, or consecrated to the worship of the natemate at some forthcoming festival, to steal these would be regarded as a much greater offence than common stealing. The great natemate festivals were called by the Efatese “Peace,” and villages at war with each other used to meet together at these festivals. Hence the common saying among those at war—“Such a festival is *abokas* (*i.e.*, *hades*); let us assemble together at it.” For all people, no matter how hostile to each other in this world,

were supposed to assemble and dwell together in the future world. All rewards and punishments were supposed to be received in this world. Hades, or sheol, was one and undivided; but yet a man's condition in the future would be, to some extent, happy or miserable according to his life here. Supposing he were a worthless fellow, very scanty worship would be rendered to him at his death and few animals slain to accompany him to the spirit world; and thus he would occupy an inferior position there corresponding to his social worthlessness here. This belief had undoubtedly great influence in making men strive to live so as to obtain the good opinion of their fellows, and leave an honourable memory behind them at death; but the stream cannot rise above the source, and if the moral influence of the religion of the Efatese savages was not great, it is simply because their religion was of the low character described—very different, indeed, from the Christian religion, but not so very different from that of the ancient (and modern) Semitic-speaking pagans, whether we look at the character of the object of worship or the influence of that worship upon the moral character of the worshipper. The abhorrence of incest—formerly referred to—is certainly of religious origin, its origin dating back to a time when a better state of things prevailed. The Oceanian account of the drawing up of the islands from the sea is, I believe, a fragment of the account of the creation of the world current among the forefathers of the Oceanic race before they passed from

Asia to the islands. The Efatese belief that the soul is examined at the entrance of hades by the dreadful Seritau, and, failing to give satisfaction, has its tongue cut out and its head split open, and its head twisted backside foremost, is, I believe, a version of the story current among the Arabs of the soul being examined by angels at the entrance of hades, and its being beaten on the temples by them when dissatisfied with its answers. The Efatese ideas that the sky was solid, that there were seven heavens, one above the other, and six or seven hades, one below the other, are paralleled by the similar ancient Semitic ideas. According to Mahomet, the seventh, or lowest department of hades, was reserved for the hypocrites. According to Hale, in the Tarawan group, only those tattooed can reach "paradise;" and in the Sandwich Islands, "in former times, persons frequently had themselves tattooed as a token of mourning at the death of a friend or chief." A fragment of the former is found among the Efatese, in the belief that one can pass Seritau unharmed into hades by presenting to him some tattoo marks; and the latter was practised among a part of the Efatese till quite recently, when they embraced Christianity. It is known that such tattooing for the dead was a practice among the ancient Semitic-speaking heathen.

A fair consideration of the facts that meet us in examining the religious system of the Oceanic speakers leads to the conclusion that it is a corruption of the system of their forefathers, whose system

itself was a corruption of the primitive religion in which there was but one object of worship, the Supreme Being, Creator of the world and of man. According to that primitive religion, man was made in the image of God. According to this corruption of a corruption of that religion, man—or rather the spirit of a dead man alone—is God, and there are as many gods as there are spirits of dead men. So tremendous a revolution as this could not have been brought about suddenly, or as a solitary phenomenon; it was gradually accomplished during thousands of years, and accompanied at every step by corresponding changes at every point along the whole line of human thought and activity. It is only in certain atmospheres that certain plants will take root and flourish: only in such a poisoned atmosphere as this could such monstrous insanity as the putting of these ghosts in the seat of the Supreme prevail. In such an atmosphere of darkness such horrors as cannibalism were unblushingly perpetrated. Yet even among these savages, after all these ages of isolation from the civilized world and from all outside influences of an elevating tendency, there were found abundant proofs of that primitive truth that man had been created in the image of God; and when the primitive religion of the human race came to them in the shape of Christianity, the Sun of Righteousness rising and shining with healing in His wings upon them in their dark prison-house of ghost worship and cannibalism,

how truly was once more that ancient prophecy fulfilled—

“ The people which sat in darkness  
Saw a great light,  
And to them which sat in the region and shadow of death,  
To them did light spring up.”

And how truly may it be said of such of them as have embraced Christianity, that they are “now,” after millenniums of unparalleled wanderings over trackless seas, the world’s great ocean wildernesses, “RETURNED unto the Shepherd and Bishop of their souls.”

## CHAPTER XIX.

### ANCIENT HISTORY AND OCEANIC TRADITION.

THERE is not much to be obtained from these sources, but what little there is is entirely in accord with the evidence already adduced to show that the fathers of the Oceanic-speaking race came in ships into the islands from Arabia or neighbourhood from three to four thousand years ago. I believe that there is not very much difference in the state of society among the better part of the Oceanians in the present day after all that lapse of time, and that they are very much in the same stage of civilization as their fathers were 4,000 years ago. If anything, they are on the whole slightly lower. But they are, and always have been, a part of the "unchanging East." No doubt many portions of the race in the more outlying parts have sunk considerably, though even they have not sunk so much as we might have expected. If some of the Oceanians have lost such arts as pottery-making, cloth-weaving, and writing, others seem to have invented the outrigger canoe, and the making of a kind of cloth out of the bark of trees. The cultivation of the soil or of plants, and keeping of domestic animals, extend throughout the history and the branches of the race, while we cannot wonder at the



absence of cattle in the more outlying islands. The race is fundamentally possessed with the trading and navigating instinct, and I have no doubt that it was that instinct that led their fathers into the island world. According to the earliest intimations of history the Semitic-speaking race were distinguished by the possession of that instinct from the most ancient times, and it led them to operate *first* in the Persian Gulf and Indian Ocean (African and Asiatic coast), and *afterwards* in the Mediterranean.

The Phœnicians are sufficiently renowned. The first ocean-going voyage recorded by history was the trading voyage in the Indian Ocean of Solomon and Hiram. Not less renowned than the Phœnicians in the Mediterranean were the Chaldeans and Sabæans, or South Arabians, or Himyarites, in the Indian Ocean. The home of these latter was the part of the Semitic mainland bordering on Oceania, and most favourably or centrally situated as to the two branches of it, the west and the east, Madagascar and Malaysia. Even up to modern times, the main part of the trade of the east coast of Africa, as far as Madagascar, was in the hands of the Arabs of Oman, and the Imam of Muscat had quite a fleet. From the time of Solomon, at least, till the present day, there has been unbroken trading intercourse between Arabia and India. So far as we know, the whole trade of the Indian Ocean, from the very first, and for ages, was in the hands of the Semites. "The Southern Arabians carried on all the commerce of Egypt, Palestine, and Arabia with

India until shortly before our era. . . . The Red Sea, therefore, was most probably the sea of the red men." Himyer, Ophir, Seba or Saba, and Phœnician, all mean the "red man," or Semite. Hence the Indian Ocean was called the Red Sea, Bar Ophir, Mare Rubrum, the Erythræan Sea. This "Red Sea" (Indian Ocean) was the naval school of the Semitic-speaking race, for from it (Herodotus) "the Phœnicians emigrated to the Mediterranean." "It adds a link to the curious chain of emigration of the Phœnicians from the Yemen to Syria, Tyre, and Sidon, the shores and islands of the Mediterranean, especially the African coasts of that sea, and to Spain and the far distant northerly ports of their commerce; as distant and across oceans as terrible by their Himyarite brethren in the Indian and Chinese Seas. . . . All testimony goes to show that, from the earliest ages, the peoples of Arabia formed colonies in distant lands, and have not been actuated only by either the desire of conquest or by religious impulse in their foreign expeditions; but rather by restlessness and commercial activity. . . . The Joktanite people of Southern Arabia have always been, in contradistinction to the Ismaelite tribes, addicted to a seafaring life. The latter were caravan merchants; the former the chief traders of the Red Sea (Indian Ocean), carrying their commerce to the shores of India, as well as to the nearer coasts of Africa" (*Smith's Bible Dictionary*).

We know that there has always been a trade

between Malacca or Malaysia and India. But was the Eastern Archipelago known to the Semitic-speaking race? How could it be unknown to them, even if they went no further than India? But they went further. According to Gesenius, in the description of Semitic commerce in Ezekiel xxvii., "the Indian Archipelago is to be understood" by the "isles" in verse 15. I am aware of the nonsense that has been hazarded as to the situation of Ophir, to which the fleets of Solomon went in eighteen months' voyages close on 3,000 years ago. But Raleigh (*History of the World*), who exposes to ridicule the idea of Arias Montanus of Ophir being Peru, by observing that "Peru" is not the name of any American land at all, but the native American word for "water," a stream of which the Spaniards happened to point across when asking the aborigines the name of the country—(so Yucatan, he adds, which Montanus says is from Yoctan, means, in the language of the savages, "What say you?" and is not the name of any country)—believed Ophir to be the Moluccas. Josephus, the Jewish historian, declares for Malacca, which he calls the Aurea Chersonesus, and his testimony is of the highest value. The Malays are the Arabs or Sabæans of the Eastern Seas. The name of Java, anciently, it seems, also called Saba, a name carried perhaps still farther to the east, and found in the Pacific in Savaii (perhaps Sava-ii—little Sava), is not at all improbably a monument of the fact that the first colonists of that queen of the Eastern Archipelago

were Sabæans—that is, adventurers from the South Arabian renowned sea-going commercial kingdom of Saba.

We listen with interest to the words of Sir J. Emerson Tennent, as given in the second edition of his valuable work on *Ceylon*. "In an age," he says, "before the birth of history, the adventurous Phœnicians, issuing from the Red Sea in their ships, had reached the shores of India, and centuries afterwards their experienced seamen piloted the fleets of Solomon in search of the luxuries of the East. . . . Galle is by far the most venerable emporium of foreign trade now existing in the universe . . . it seems more than probable that the long sought locality of *Tarshish* may be found to be identical with that of *Point de Galle*. Bochart first suggested, in addition to a western *Tarshish*, an eastern, near Ceylon, at Cape Comorin. But subsequent investigation has served to establish the claim of Malacca to be the golden land of Solomon. Malacca is the *Aurea Chersonesus* of the later Greek geographers; and *Tarshish*, which lay in the track between the Arabian Gulf and Ophir, is recognizable in the great emporium of Ceylon."

Sir Stamford Raffles, in an appendix to his *History of Java*, quotes from the *Manuk Maya* of Java (a book containing their oldest traditions) to show that, according to their ideas, Java and the eastern islands obtained their original inhabitants from the "Red Sea" in ships. The Portuguese on rounding the Cape

of Good Hope found the ships of the Malays by no means despicable, and Craufurd remarks of the average size of the vessels (from 50 to 100 tons) of a certain Malay fleet said to have voyaged to Arabia, that "our own shipping that made the circumnavigation of the globe seventy years later, under Drake, did not, it should not be forgotten, even equal this burthen." See above under the word "ship."

NOTES

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